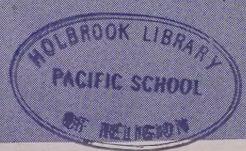


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JULY-AUGUST, 1944

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International Journal of Religious Education

Volume 20—Number 11

July-August 1944

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ROY G. ROSS, General Secretary

EDITORIAL, CIRCULATION AND ADVERTISING OFFICES:
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P. R. HAYWARD, *Editor and Chairman*
LILLIAN WILLIAMS, *Managing Editor*
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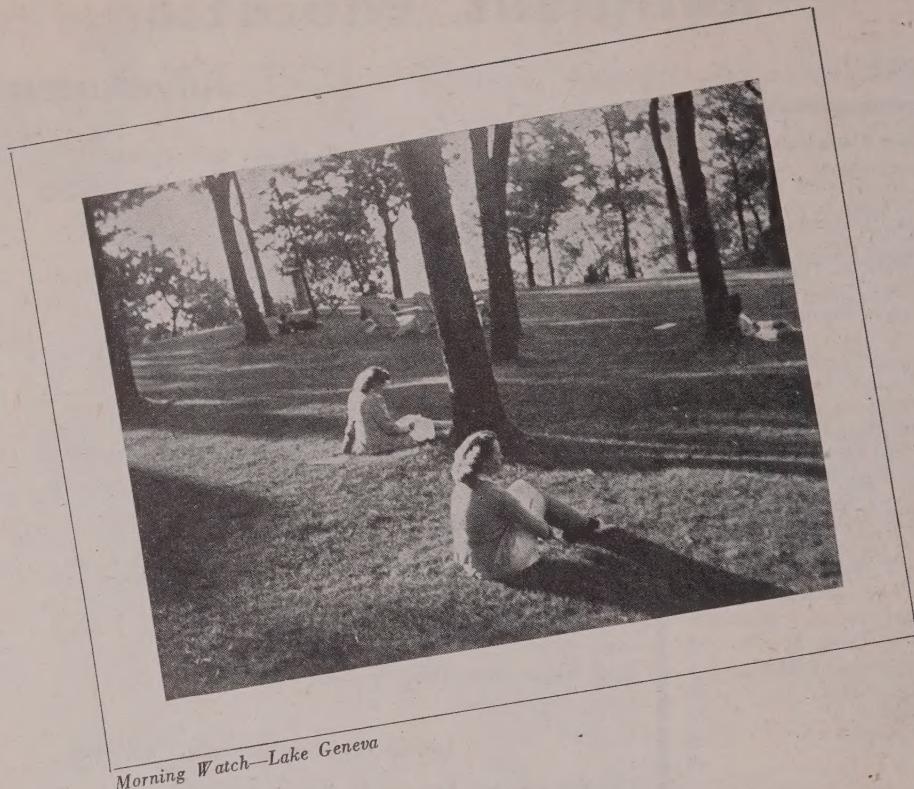
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Morning Watch—Lake Geneva

Worship

By Telfair Lester Boesch

*W*orship is a desire,
throbbing in you with each heart beat,
longing, even as all desire, for its fulfillment.
It is a bridge across the gulf of silence
into the land of deeds.
It is the ecstasy in us as we sing and dance in
orchards.
It is the thankfulness of autumn and of winter,
the joy of weddings
and the faith of shrouds.
When you worship, be not mindful of your words,
but rather of your longings,
for they become part of your acts.
And in your petitions of worship,
ask not for food or raiment, for drink or staff,

for these belong only to the body.
Pray rather that your longings be clothed with under-
standing,
and that your spirit be not naked and hungry for the
journey
when the cry comes from a distant land.
And worship God not merely as a king on a throne,
but as a Heart that beats with your heartbeats,
and a Love that encompasses all your love,
and a Spirit that upholds all our spirits.
When you come from your worship,
come not as one who feels that he has fulfilled a duty,
but rather as one who has visited the Temple Invis-
ible,
and returns God embodied.

EDITORIALS

When Is Education Religious?

THE ASSOCIATION of pupils with religiously-minded teachers is the heart of the religious education program at all age levels and in any kind of teaching institution. This was one of the central ideas which was referred to again and again at the Conference on Religion and Public Education held at Princeton, New Jersey, May 12-14.

This very significant conference was held under the auspices of the American Council on Education with the assistance of the National Conference of Christians and Jews. Over fifty national, state and local administrators and teachers were present, representing public, private and church schools. There were also some twenty religious education leaders in attendance—Catholics, Jews and Protestants. As the meeting continued the conviction grew stronger that the process of facing difficult problems with varying points of view and the fellowship of un-kindred minds was itself most rewarding. Such a feeling was a reflection of the idea expressed by Mr. Ordway Tead, chairman of the board of higher education of New York City, that "there is a legitimate sense in which all education at its finest is not secular at all but is religious."

There were other high-lighting ideas which marked the meeting: the unreserved interest of schoolmen in religion; the recognition that the experience of other countries cannot help us much in meeting the needs in America; the favorable impressions of public school superintendents toward the program of weekday religious education in co-operation with the public schools; and appreciation of the successful programs of extra-curricular religious guidance in colleges and universities.

Forty-four speakers and "discussants" presented various aspects of the problem: the experience of other countries as well as our own, the place of religion in the development of individual personality and of responsible citizenship, and descriptions of policies and practises in elementary, secondary and higher education. Out of the welter of current practices, suggestions and proposals there emerged, not a statement of findings or resolutions or polls of opinion, but a number of definite suggestions for "next steps":

An improvement of the conference process, including the limiting of the subject to one specific field;

Study of experiments now going on;

The desirability of continuing the same personnel in any future meeting;

The publication of the proceedings and the papers presented;

The plotting of a number of research studies and the holding of similar conferences in various parts of the country.

The mood of the conference was a changing one—at first confusion, then pessimism, and finally a strong note of optimism. The conference had been called because of a widespread concern as to the need for religion in public education. It adjourned with an even deeper concern, but enlightened as to the future direction of effort and

confident that something must and could be done about meeting this need. The results of this conference foretell a closer partnership between religion and education in America.

E. L. S.

The Story of a Great Idea

JUST A QUARTER OF A CENTURY ago three men had a great idea. One, Sidney A. Weston, had spent some years in editing purely denominational material for the church schools of the Congregational Church. Another, Henry H. Meyer, had been doing the same for the Methodist Episcopal Church, and the third, E. B. Chappell, for the Methodist Episcopal Church, South. The idea, in brief, was this: in addition to all denominational material, the Christian education movement has certain basic and common interests and opportunities that transcend our separate communions. Those interests and opportunities require an interdenominational magazine, not to replace any denominational publication, but to supplement them all. In their first editorial *pronunciamento* these pioneering spirits based their new project on what they called "the growing unity in ideals, principles, standards, and methods in leading denominations in religious education." To get the real sweep of these words one needs to remember that inter-church work was not then what it is now. Yet these men dreamed an inter-church magazine, and created one, a good one. Their boards put money into it that they neither got nor wanted back.

So *The Church School*, parent of the present *International Journal of Religious Education*, came into being in October 1919. (These editors proved their insight or their recklessness by publishing three of the present editor's articles in their first year—thus encouraging him to get into the writing game.)

The first new major project of the International Council of Religious Education after its organization in 1922 was to establish the *International Journal*. The five denominations then publishing *The Church School* gladly turned over its good will and subscription list to the new publication. The late Edward Rafferty was its full-time editor, serving until 1927 when Dr. Paul H. Vieth succeeded him and gave part-time service until 1931. At that time the present editor took over this part-time service and has carried it since. On July 1, he begins practically full-time *Journal* service, with the pictures of these five editors on his office walls.

With this issue the *Journal* in its own name becomes twenty years of age and rounds out, with its parent magazine, a quarter century of service. This is a good time for every worker in the field of religious education to become aware of this heritage of inter-church journalism in that field. It is one of the many precious values in the movement. The program of the *Journal* for the future is being planned in the light of that heritage, but, like the first number in the fall of 1919, the first issue this fall will be caught by the future and not by the past. And every reader and subscriber, by his very use of the *Journal*, is a part of that heritage.

Leaders learn visually

By Mary Leigh Palmer

I CERTAINLY like that motion picture on Saint Paul," exclaimed a pastor enthusiastically. "It was quite late when my wife and I arrived home last night but before we could go to bed we just had to read the six chapters in Acts that are dramatized in that picture. How can I get that film to use in my church?"

This pastor was only one of many church workers who had seen the sound motion picture "Faith Triumphant" that had been used in a worship service in a community leadership school. The authentic dramatization of Paul's trials, arrest, imprisonment and defense had caused familiar biblical words and facts to glow with new life and meaning. It had also acquainted the leaders with a film which could be used with their own young people and adults in their own local churches. The writer has used the film "Faith Triumphant" with groups from New England to California. In each situation the group has seemed to receive spiritual strength.

Church workers need to grow spiritually in their own lives if they would continue to help others grow in the art of Christian living. Almost any of the good motion pictures for church use may contribute to the spiritual growth of the leader. The film may be one of the good biblical motion pictures or it may be a vivid presentation of present day world problems. It may even be a beautiful nature subject. The sound motion picture "Hills and the Sea" never fails to help a group of leaders relax, become more calm and poised and more eager for their tasks. It is especially effective when used with the scriptural text given in the leader's guide.

Visual materials furnish background

Teachers need help in the actual content they are teaching, whether it be in the field of Old Testament history, the life of Jesus, early church history, the work of the present day church, the missionary program, problems of the world today, or personal and ethical problems. Church school teaching would probably be much more vital if teachers were acquainted with such films as those in the "Life of St. Paul" series and with the Cathedral films. In some of the biblical films, in order to build up the story for the picture and in order to provide more background, a story has been super-imposed upon the biblical story. A careful study of the scriptural material itself, however, will help the leader to discriminate between the definitely biblical portions of the story and that which has been added. After becoming familiar with biblical films teaching may be much more realistic, understanding and fascinating.

Likewise, when teaching missionary subjects, the leader should certainly be acquainted with the films pertinent to the study. Problems of the world and the issues being faced may be sharpened by the use of such films as "The World We Want to Live in" and "World of Plenty." The meaning

of the phrase "As We Forgive" in the Lord's Prayer takes on new meaning to teachers as well as to juniors and intermediates after seeing the picture "As We Forgive." Some of the denominations have motion pictures and sets of slides on the history and work of their own particular church. These furnish still another type of background for the teacher.

Teachers learn to select visual materials

Teachers, counselors and other leaders of groups in the church need to become acquainted with visual materials which may have value for their own groups. The series of 2 x 2 Kodachrome slides "The Christmas Story in Color" was reviewed by a group of leaders. Almost with one accord they immediately asked, "How can I get that set for my group?" So great was their interest that instead of simply renting the series the church council bought a set to loan at a nominal charge in the area. In addition, some of the local churches bought separate sets.

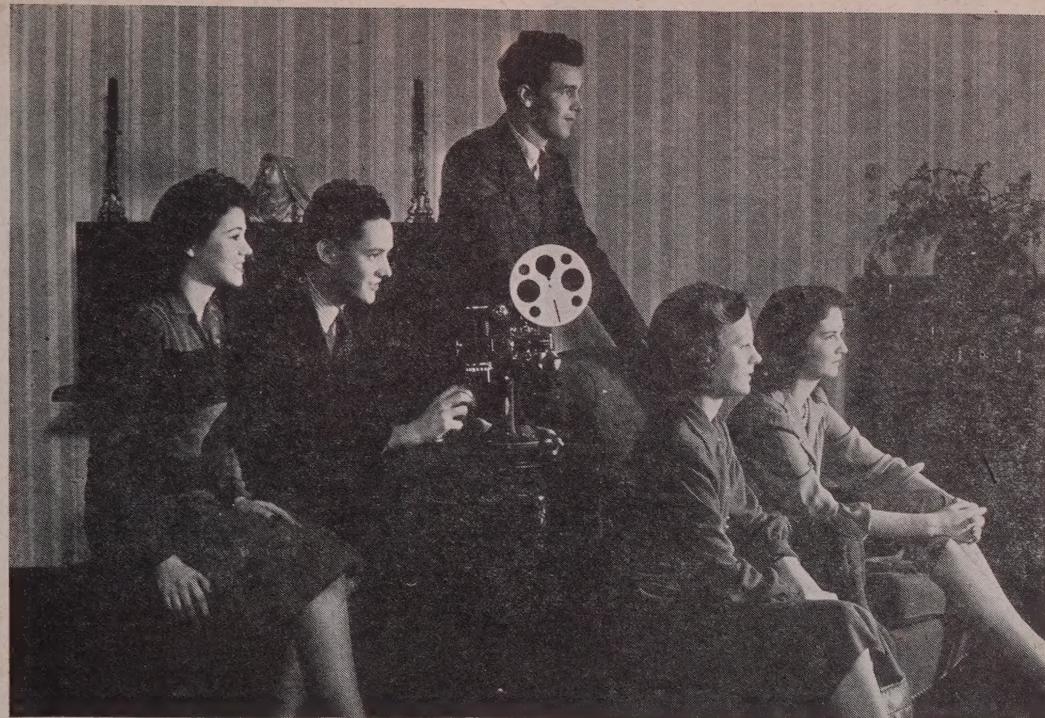
In another situation the sound motion picture "No Greater Power" was used. One of the church workers present was immediately eager to secure it for use. He had been face to face with persons who were thinking of money as the pearl of great price, even to the extent of breaking up homes and lowering moral standards. He thought this film would be helpful with the adults of his church.

In several other situations the sound motion picture "Who Is My Neighbor" has been used with leaders and followed by the use of the series of seven Kodachrome 2 x 2 slides "The Good Samaritan." These slides were made from pictures of scenes in the motion picture. In using them with leaders various ways in which the slides might be used with a group were discussed. Sometimes they have been used with a script that a group of intermediates worked out. Invariably the leaders reviewing these slides are eager to secure them for their groups.

In a group of childrens' workers a worship service for the leaders themselves was planned, utilizing Kodachrome 2 x 2 slides. Some of the leaders were quick to see the way in which a number of the slides might be used with younger groups. Such pictures had been included as Margaret Tarrant's "He Careth for You" and Curr's "Follow Me." In a later discussion dealing with ways in which pictures may be used with children, "He Careth for You" was again shown while one of the children's leaders very simply and effectively told a story in connection with it.

Sometimes it is effective merely to run through groups of slides, commenting on them and encouraging the group to comment on ways in which the particular slides might be used with church school groups. A number of state and city councils and local churches are now building libraries of 2 x 2 Kodachrome slides bound in S.V.E. glass bindings.

If leadership schools see that some visual materials are reviewed each season, and if the various age-group and functional committees of the community would see that when they have institutes or conferences some good visual materials are reviewed, the workers in the area would in time build up a background of visual materials usable and available for use with their groups. Leaders do want to see materials before they order them for their groups. Those who have opportunity to plan leadership education experiences should therefore provide that opportunity because it is almost impossible for individuals to do this for themselves.



H. Armstrong Roberts

A committee of young people previews a film to be used in their department.

Visual materials help teachers become skillful

Never yet has the writer used the set of 2 x 2 Kodachrome slides "Improve Your Teaching" but that those present have wanted it for use in their churches. It motivates teachers to want someone to help them with their church school teaching; it paves the way for wholesome supervision; it gives some pointed suggestions on differences between poor and good teaching; it helps the teacher to see what is involved in good teaching and motivates her to want to be a good teacher. One pastor says that it is also helpful in enlisting teachers.

Motion pictures are also helpful in showing how units of teaching may be planned and carried forward. The silent motion picture "Children Learn About Their Neighbors" and the silent film of the Methodists, "In Wisdom and in Stature" are two which help teachers see how some other teacher worked with her group to plan a unit. These films also bring to the attention of teachers the many different methods that may be used. Some denominational boards have filmstrips or sets of slides for this purpose. Doubtless as the church progresses still further in the visual field more of this type of material will be produced.

A delightful sound motion picture which may be used especially with groups of parents and teachers of children four to six years of age is entitled "A Child Went Forth." This film depicts the daily life of children of these ages as they lived richly in a private school. Used by a leader who understands child growth and knows how to conduct discussions with parents, it has all kinds of possibilities.

When and how to use visual materials with workers

All church workers need the help that visual materials can bring. There is no one way and no one time when

such materials should be used. Probably the most effective time is in a regular program for those workers—that is, motion pictures, slides and other materials should be used with and reviewed by vacation religious education workers during the vacation church school institute; by weekday teachers at their regular conferences; by Sunday school teachers and superintendents at meetings of the teaching staff; by pastors at their ministers' meetings. One of the finest times for Sunday school teachers to become acquainted with them is during the preview conferences for the quarter.

Leadership education schools have a wonderful opportunity to use visual methods with leaders. The worship services for the entire school afford an unusually fine opportunity to use films that are helpful with young people and adults. Classes in worship may give special consideration to worship services utilizing slides and motion pictures. Courses in administration may well consider aspects of visual aids and ways in which to make equipment available and to build up libraries of slides and to finance the rental of films.

Conferences for young people might make it a policy always to include the use of some kind of visual materials in every conference. Councils of church women might find it helpful to include the use of visual materials which the women may in turn secure for use in their own local women's groups or other groups with which they work.

Special courses in visual education may be offered

In addition to the use of visual materials in all of the ongoing activities of the local church and of the churches-in-cooperation, special courses in visual education may be offered. The personnel and organization for such a course

(Continued on page 12)



Ellis O. Hinsey

How is the teacher to know what the young people are thinking?

The pupils ask the questions

By Herbert Wendell Austin*

JESUS, the Master Teacher, taught the same truth in different ways, depending on the kind of person before him. But he had some way of knowing people and what was in their minds that we do not possess. How can we adapt our teaching to people the way he did? We are not mind readers and the average person is often slow to express his thoughts openly, especially if they are unconventional or bold. He therefore remains a question-mark to his teacher. To get young people to speak out their minds, or to ask their boldest questions, has been a subject of study and experiment with me.

The Question Box—a receptacle into which pupils may drop unsigned written questions or problems—proved invaluable to my work of teaching young people. The re-

sponse was gratifying. In a little while enough papers had come in to give me a comprehensive idea as to how the group was thinking about life and religion, and of the personal problems involved.

Pupils were free to express any personal thoughts about life and religion, no matter what they were, and to present any problem or ask any question about Christian living. The papers were kept short and might be signed or unsigned. The list constantly grows as life goes on and new situations arise to be confronted. The weekly Sunday school lessons have inspired many questions and expressions of thought

Now, just how does this accumulation of pupils' papers help the teacher to help his class? First and foremost, they reveal the "mind" of the pupils—how they think, individual by individual—and call attention to the life problems with which they are really wrestling. This makes the preparation of an intensive lesson easy. The teacher can aim straight at the heart of individuals.

For instance, I found that one of my pupils was dangerously far down the road of doubt; that another had a false conception of prayer because so many of the things he had asked for had not been granted; a third wanted to know why, if God is love, so many people suffer; why, if he cared for his own, so many innocent children starve and die; and that still another asked "just why" moderate drinking could be wrong. Most of the papers were typewritten and anonymous, so that I did not know who had asked what. Nor was this necessary, for I did know that each expression was from one of the pupils. Therefore I could slant the lesson accordingly and better meet the spiritual needs of those I tried to help.

Later in the experiment we added weekly round table discussion meetings. These were opened by short worship based on the theme to be discussed, the theme itself being rooted in one of the papers, as, for instance, the one asking the reasons for human suffering. No one save the writer knew who the author was. This weekly meeting proved popular and inspiring.

Still later, I asked for signed papers from all who had special opinions to "air," special problems to meet, special questions to ask—with the assurance that I would treat everything with absolute confidence. Some of the old questions and statements came up again, signed. These led to private interviews in which I had a chance to direct the young person's thoughts, to help him find his own way through his peculiar difficulties.

Many times maladjustments in the home are revealed through the papers. Without dishonoring the confidential nature of the papers I have been able to make contact with the home and help the parents begin a reconstruction of the home life that definitely aids the pupil. Sometimes a pupil will consent to having his problem presented to his parents provided the teacher will stand by to help. Thus, in several instances, my "Question Box" experiment has established better relationships and conditions in the pupils' homes.

Of course this is not a rigid formula. It may be varied endlessly. Every teacher trying it should adapt it to his particular work. Sometimes response is slow at first, but as soon as the pupils find out that the teacher's purpose is to help, not to censure and blame, interest increases. If the plan does nothing more than bring to the teacher's attention the problems of life with which his pupils are wrestling, it is worth a great deal. It will do this, and more, if worked sympathetically, earnestly and perseveringly.

* Courtland, Mississippi.

Training leaders a responsibility of the pastor

By Fred H. Willkens*

OPINIONS VARY as to what is a pastor's chief task. Judging by the way some pulpit committees select a new minister, one is led to believe that preaching is by far the most outstanding contribution a pastor makes as a leader. A study of the New Testament reveals that Jesus placed far greater emphasis upon the teaching ministry. He spent much time training others to help him. Has Protestantism made a mistake in permitting its ministers to leave so much of the educational work of the church to lay workers?

Create a spiritual climate

Lay church members normally give their major time and attention to secular interests—to earning a living or making a home. The time given to church work is the marginal time of people to whom the church is not central in concern. The skills they contribute are skills learned in other areas of experience—handling finances, supervising handicraft, leading recreation, directing music, teaching facts about the Bible. Perhaps the most important thing a pastor could do would be to keep before these leaders constantly the goals for which the church stands, the attitudes by which it differs from other worthy agencies.

If there were in each local church an inner group of spiritually minded church men and women who would test each activity they undertake by its effect on the growth of persons, there would develop a climate in which education that is really religious could be carried on. And the teachers and officers of the church would find that the motivations which guided their work for the church were influencing their life outside, instead of the other way around.

Such guidance may be done in many ways, among which preaching, of course, is one. It is even more important that all committee, board and other planning committees be pervaded by an awareness of the purposes of Christian teaching and the goals toward which the church is striving. No matter how diverse the activities carried on, there should be a fundamental unity, a common concern, which identifies them all.

Give practical guidance

The pastor can, in addition, give much practical help in the religious education processes. In some churches he may be the only person sufficiently trained to give guidance in the selection and use of curriculum materials. The market is flooded with inferior materials produced by authors who are frequently anti-denominational. Church

school committees are tempted to buy such materials because they are cheap or because they are advertised as "Christ-centered" or "Bible centered." A minister who really cares what kind of spiritual food his congregation is getting will train his leaders to look beyond the label and make a careful study of content before purchasing unauthorized materials. He can explain the way in which the outlines for lesson courses are drawn up by the best trained leaders in more than forty cooperating denominations and the materials prepared with careful thought and considerable expense by the various denominations to give teaching according to their theological tenets and educational philosophy.

An increasing number of ministers are holding conferences with the departmental staffs of the church school. They go over the lessons with the teachers, discuss worship programs, consider service projects and give careful attention to early and efficient planning for special days. Ministers often find that their teachers have only a vague knowledge of the Bible they are trying to teach, and themselves offer special classes in the Bible or direct individual study. Ministers who have undertaken this kind of work find it very rewarding; some even consider it more significant than their preaching. Such local planning groups do not lessen, but rather increase the need for community leadership schools. The pastor discovers the needs of his individual teachers and can send them to the kind of classes which will do them most good. He can also help to see that the classes most needed are offered by the community school.

Train others in pastoral work

In order to make time for this type of work it may be necessary for the pastor to train church members to help him with some of his other responsibilities. Visiting in the parish and among new residents takes a great deal of time but is more important now than ever. During recent years a number of ministers have made it a policy to select and carefully train a group of people to assist them in such visitation. This has made possible the making of thousands of calls by trained lay people under the pastor's direction.

In churches where polity so permits, it may also be possible for the minister to train a few lay preachers who will substitute for him in the pulpit. One minister, who wanted to give his full time to the vacation church school during July, trained several people to do part of his preaching during that month. This is good adult education. A minister with creative imagination will find it possible to revamp his present program to such an extent that he will be able to give more and more time to the training of leaders.

Altogether too long local churches and their pastors have failed to recognize their community responsibility. A new practice is gradually emerging. The union vacation school, the inter-church weekday religious education classes and the community leadership training schools have become recognized as valuable. It is the responsibility of the pastor to lead his people to more and more community cooperation in religious activities, as a way of making religion an effective influence in community life.

A minister can find time, if he really wants to, to train his leaders, and he will discover that every hour he devotes to leadership education will yield the highest dividends.

* Director of Christian Education, Council of Churches of Christ of Allegheny County, Pittsburgh, Pennsylvania.

Which course in religion when?

Problems of adjustment between weekday and Sunday courses

By Bessie P. Erb*

THE PROBLEM of the relation between the courses of study of the Sunday and the weekday church schools is not an easy one. Because of the differences in denominational programs and because little research in the field has been carried on, its solution is largely the task of the local church. No cut and dried plan for correlating such courses can be stated, but suggestions can be made to help churches that are struggling with the problem.

Plan the Sunday curriculum

The first step in solving the problem of adjustment is for the committee on religious education of the local church to decide what they want their pupils to study grade by grade throughout the entire church school. Confronted with the well developed programs of the weekday school, many churches for the first time are having the great satisfaction that comes from carefully planning a well-rounded church school curriculum. This is one of the best things that the weekday school has done for religious education.

We know that here and there all over the country there are churches which very carefully plan their program of religious education, including the courses of study to be taught on Sunday, the programs of other Sunday meetings and the activities of through-the-week groups. These churches are anxious for their children to have the experiences that growing Christians should have. But there are many more churches whose programs are unplanned and haphazard.

Most committees on religious education feel that they have neither the time nor the professional training to plan by themselves a program for their local churches. Fortunately for them, the educational leaders of the various denominations stand ready to assist. A letter stating their problem written by the local committee to their denominational headquarters will bring a prompt response with valuable help. This information should be studied carefully along with the materials prepared by their denominational publishing house. As a rule, several choices in the field of curriculum are open to the local committee and they can select courses and materials which seem to fit their situation best.

See what the weekday schools are teaching

When the local committee has decided upon the courses of study and materials they wish to teach in the Sunday church school, they should study the program and textbooks of the weekday church school. They will find that most weekday schools are using courses and texts prepared

either by the International Committee on Cooperative Publication, or by a state or local committee, though there are courses published by independent houses. The courses of study may be Bible centered or built around the idea of developing Christian citizenship. The International Committee on Cooperative Publication has an excellent series on the latter. A series of this type presents few complications for the local church committee. It would be well if the teachers of the Sunday church school could own and study these weekday school texts in order to strengthen their own teaching whenever the opportunity arises. These books may be purchased at all denominational book stores.

When the weekday school curriculum is a series of Bible courses then the problem of adjustment for the local church is more serious. If careful planning has been done by both the local church committee and the weekday committee, there is apt to be much duplication of courses. By careful planning, most people arrive at the same conclusions regarding what food growing Christians need. But before discarding their well laid plans to adjust to the weekday courses, the local church committee must consider the following facts.

Think twice before changing courses

Two periods a week are not too many for any child to give to a course in the Bible. Usually, the type of teaching and the materials of instruction differ so widely on Sunday from those of the weekday school that one course supplements and strengthens the other. The Sunday courses, planned by quarters instead of by semesters or by the school year as are the weekday school courses, sketch the material more lightly and change more frequently. Furthermore, not all of the children in the church school on Sunday may attend the weekday school and these should not be neglected.

One local church found that in the weekday school the seventh grade was to have an excellent course on the Old Testament, the eighth grade pupils were to study the life and teachings of Jesus, and the ninth grade course was called "Followers of Jesus." They had already decided to introduce the Closely Graded courses recommended by their denomination, but now it looked as if there would be a great deal of duplication with the weekday school. After looking through the weekday texts and the Sunday quarterlies, however, they found that they had to make only one change. They dropped out Part 2 of Course VIII and taught Part 3 in its place. They then added an elective course called "Ways We Worship" to complete the year.

This same local committee had been in doubt about what to teach in the senior high class of their church school. They were anxious to include courses in church history and great living religions in their series of Sunday courses, but had always felt that their pupils needed more Bible. But when they saw what a fine sweep of the Bible the pupils were getting in the junior high in both the weekday and the Sunday church schools, they decided that as soon as they became seniors their pupils would be ready for other courses.

If the duplication is too serious, then the local committee will have to make some changes in its original plans. If they had planned on the Closely Graded series, perhaps the Group Graded will offer less duplication; or there may

* Pilgrim Press, Boston, Massachusetts

be some very interesting elective courses which they could carry out. But the local church must always be sure not to neglect the pupils who do not attend the weekday school. If it seems wise, from these one or more classes can be formed to carry out the original plan of instruction. Those who attended weekday schools many have a series of elective courses or the Sunday teachers may be able to work closely with the weekday program.

Make definite plans for correlation

Where Sunday and weekday school teachers can work together, the Sunday period might become a preparation period for the weekday class. Encyclopedia, maps, a small but efficient library; pictures, paper and pencils, etc., may be gathered together in the class rooms and the Sunday teachers can guide the pupils as they prepare their weekday assignments. Both individual and group assignments can be cared for in this way. Or, the Sunday class period may be used for activities which supplement the teaching of the weekday schools. On Sunday the pupils can make maps, illustrate time lines, carry out dramatizations, make picture friezes, slides, etc., which they share with the weekday classes. Such a program requires able church school teachers and close cooperation between weekday and Sunday teachers. Even if such close cooperation is not possible, the Sunday and weekday school teachers should be acquainted with the material being taught in the other class and draw upon the learnings of the boys and girls to enrich their own lessons.

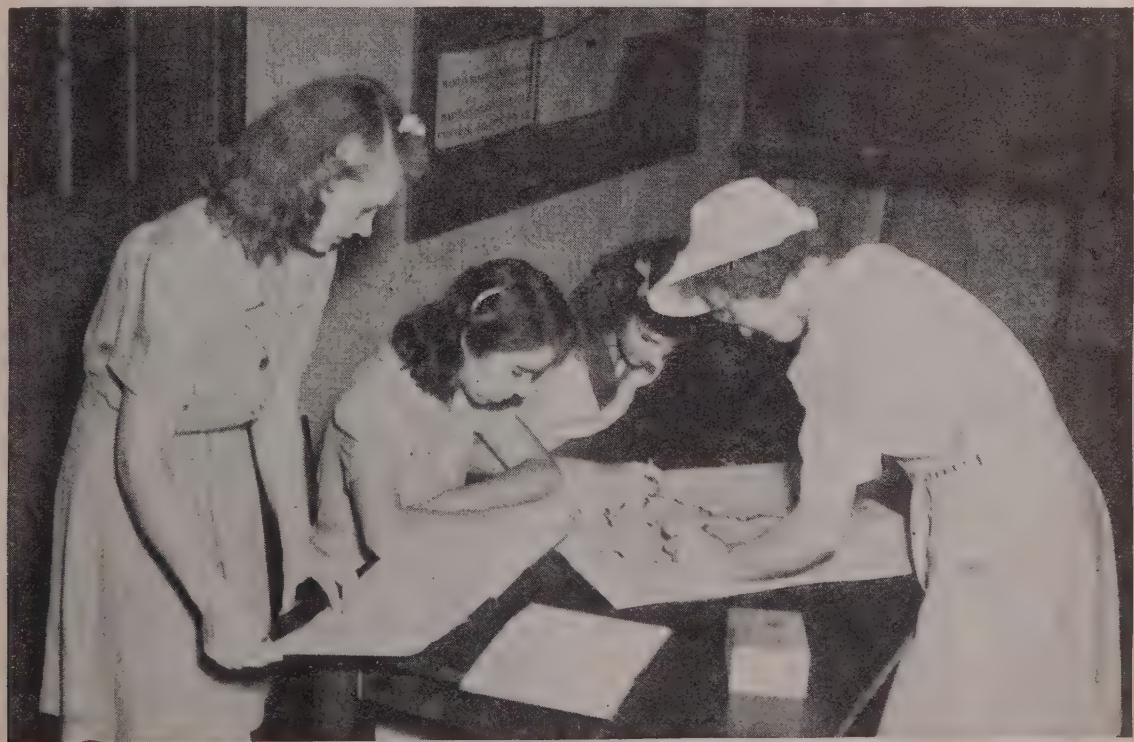
Use courses not otherwise possible

With many of the pupils of the local church getting ex-

cellent Bible teaching during the week, the local churches may take this opportunity to enrich the Sunday program with courses for which they had little time before. For instance, one school whose junior high pupils get a fine sweep of the Bible in the weekday school, started the fall with a six weeks' course in the elements of worship. The entire junior high department was put together for this course and the best leaders in the church, including a school teacher, the choir master and minister, helped in the teaching. They plan to close the year with a six weeks' course in World Friendship. Much time can be spent profitably on learning the hymns of the church, studying some of the best oratorios and the lives of musicians who created great church music. Church art, architecture and symbolism can be studied, with the pupils taking part in making their department and classrooms more beautiful and dignified. A course in the geography of Bible lands can be taught and courses and projects in world friendship carried out.

Use printed course materials

But in rearranging courses and introducing new courses, the local committee must remember one thing: never plan a course for which you cannot get adequate textbooks or quarterlies. Teachers become hopelessly lost if they do not have the materials to work with. When the materials are not placed in the hands of the teacher to start with, the course is apt soon to bog down. And the local committee should not try to write a course. That takes professional training and long hours of work. Materials for most courses can be found at denominational bookstores, church libraries, public libraries, or in the libraries of members of the church.



Ellis O. Hinsey

The Sunday period might become a preparation period for the weekday class.

THOUSANDS OF CHILDREN, youth and adults have been torn from old associations and acquaintances and forced to live in strange, congested housing areas. Many have come from small communities where they were acquainted with everyone. In the new place they are confronted with different customs and traditions. They find it difficult to discover who among these strangers have interests like their own. They feel insecure, as if they did not belong. There is an atmosphere of tenseness and distrust.

People want Christian fellowship

In this new life of rush, broken home schedules, unnatural working hours, lack of family companionship, and the constant press of strange humanity, there is little time for the things of lasting value. Nevertheless these people are eagerly reaching out for the abiding values which will help them meet the loneliness and discouragement which they feel. Many long for real Christian fellowship. They need help in establishing new loyalties in worship and service for Christ. The non-Christians, too, are searching for something to help satisfy their human need for friends. This is the Christian's great opportunity to reach out in loving service and fellowship, to reach the masses in the new housing areas for Christ. Many have never been inside a church and untold numbers know little about Jesus and his way of life.

One Sunday morning a mother and her three fine children came hesitantly to one of our church schools in a housing project and registered. She was invited to come to the Family Fun and Fellowship Night to be held the coming week. At the appointed time the little family arrived, joined by the father. After the evening of fun, getting acquainted with neighbors, and a closing devotional period, they heartily shook hands with the leader. The mother haltingly remarked, "We often wondered what people did when they went to church and how Christian people had good times. We are not Christians. We are not church people, though we believe in God. We have enjoyed ourselves so much tonight. I guess we have missed a lot by not going to church back home." Then the father said, "I'm coming next Sunday morning. I like to see my family doing things together like this." This is one of many illustrations which could be cited of attracting non-church people.

Fun and fellowship nights open to all

As soon as our Sunday morning church schools are organized in a housing recreational center, we immediately start our Family Fun and Fellowship Nights. They are held bi-monthly or monthly as the circumstances and leadership permit. The entire family from the nursery child to parents is invited. The Night is publicized through attractive invitations given out in the church school, the weekly recreational activities of the center, the community news sheet, and the newspapers of the locality.

As the families arrive they are greeted by cordial hosts and hostesses. When they have assembled in the main auditorium the leader gives a happy word of welcome. Then the crowd is divided into age groups, each going to separate rooms as far as facilities permit. The nursery, beginners and primary children participate in games prepared to meet their particular interests and abilities. The juniors may either be in a separate group or stay with the

Family fun and fellowship nights

In war housing projects in California

By Margaret E. Lobb*

older people. A young man or woman should become a member of each age group as an assistant to the directing leader. The games played must help the children get acquainted.

Competitive games between groups

For the older people the following program can be set up. The company is seated in a circle or around the sides of the room. Then by counting off they are divided into two, three, or four groups, according to the number present, and sent to the corners of the room, close enough together to feel a sense of unity and to hear what goes on. Each group becomes a family choosing a family name, a father, a mother, and a family yell leader. The father and mother become the group leaders, choosing the ones who are to participate in the events.

It is important that the directing leader have enthusiasm, humor, a sense of fair play, and an ability to keep things going swiftly.

The opening event should be comic, serving as an ice-breaker. For instance, the mothers of the families can be called to the middle of the room and there engage in a "talk fest," all talking at the same time, seeing which mother can out-talk the others. The yell leader of the family helps his group to cheer its representative. The winning participant of each event is given a card stating the number of points won for the family by his success. The token cards can give one to five points according to the difficulty of the event and the number participating. Teams or the entire family group winning gain five points.

Quickly the next event takes place, either the same game with new participants, or a new one. Individuals compete with individuals of the other teams, team against team, and the entire family versus the other families. Games should be planned with the various age groups in mind. They should be presented in the following order: quiet, dramatic events first, more strenuous physical contests second, and very dramatic, humorous, swift-moving events last.¹

At the close of the game period, the points on the token cards are added. The winning family is entertained by the losing families in the form of stunts, or they receive some

* Director of Christian Education, East Bay, California, Church Federation, Oakland, California.

¹ *Social Games for Recreation* by Mason and Mitchell gives excellent suggestions in chapters twelve to fifteen.

type of reward in which all members can partake: a small sucker or raw carrot for each one, or a large bowl of popcorn.

Variety in program is possible

Variety can be put into the evening fellowships by having a shorter period of games, followed by a motion picture shown to the entire group. Moving pictures of the new state, of missionary work in other lands, and religious films have been especially popular. When films are used the words of songs are thrown on the screen for a song service and a devotional period.

On other nights, after a short game period, there may be an amateur or a stunt program. The amateur hour can be the most easily organized, for generally individuals or small groups are involved as participants. Stunt nights generally involve larger groups, demanding a more difficult piece of cooperation, and should not be tried until the people come to know one another better. Other organized recreation or civic groups in the area may be asked to contribute to such a group.

Song service and devotional period

The evening closes with all the age groups reassembling in the main auditorium for a "singspiration" period of secular songs which gradually lead to the more quiet type of song. Hymns follow. A very short devotional period is held, consisting of a prayer hymn, a prayer, and a few words from a pastor of the vicinity, including a cordial

invitation to the Sunday services, followed by the benediction. Each evening a pastor of a different denomination in the nearby community is presented to the group.

Newcomers begin to take responsibility

The family groups develop such a splendid interest in the events, when these are properly staged, that they enjoy them more than the contestants do. A fine family spirit of joy in working together is developed. After a series of such nights we discover that some of the people are eager to prepare programs to share with others. These consist of successful ideas the participants have used in their churches and communities "back home."

As the newcomers make new friends and meet people from their own home state they have a new sense of belonging and of security in their new environment. A happy Christian fellowship starts to create new ties of interest in their new community group, and this leads to a discussion of common community problems. Thus the Christian citizens of the center begin to assume responsibility, and take a definite place of leadership for Christ in their new home. They in turn reach out to the masses, telling others of a way of life which excels all other ways of life, as found in Jesus Christ. Due to their common experiences they possess a great influence.

Christ challenges the church of today to reach out and share life with the masses. This must be done through Christian fellowship. Christian fellowship must become a warm, happy fellowship, dynamic with the joy of living and of sharing life together.

Keep them near thee

A memorial service

By Hulda Niebuhr*

LADDY'S big brother was killed on Makin Island and Laddy's feeling awful bad!" A group of twelve-year-olds dropped in at their church school leader's study in the church house to make this report. They spoke of all the boys in the neighborhood who had brothers in Italy or England or in the Pacific area, like Ladislav's brother, and they told where their own cousins and uncles and brothers were in camp or in combat zones.

"A friend in Africa sent our minister a poem not long ago that made a good hymn," the leader told them. "The grown people sing it quite often in church. It is a prayer for all the soldiers and airmen and sailors and nurses, and it helps people remember that everybody is in God's care, whether they live or die. How about having your class lead the worship next Sunday, using that hymn?"

"Would Laddy be in it?" they wanted to know.

"If he would like to. Everybody has some relative or

friend in the service they like to pray for, and we can all think about Laddy and his mother and his brother."

Just then Laddy and his chum dropped in, joining the group. "Did you hear about my brother?" asked Laddy.

"We're just telling her," said the boys. "We're going to sing a prayer for him Sunday."

"My mother thought they'd say his name in church," said Laddy in assent.

"Our class is going to lead the worship. Do you want to be in it?"

"I'd rather sit with my mother," said Laddy.

The leader read the hymn for them and they said, "It's nice!" and agreed to come after school on Friday and again on Saturday morning to prepare the service of worship in which they would interpret the hymn and the congregation would use it. This they did, selecting Scripture verses expressing truth in God, of his care for the individual and his purposeful guiding of nations and peoples. They liked the selections. "Those words are nice!" they said.

On Sunday morning Laddy and his mother were in the children's service of worship. The antiphon was used as the "message" of the day. One of the boys introduced it somewhat as follows:

"Almost all of us have brothers or cousins or uncles in the service of our country; all of us have friends who are soldiers or sailors or airmen, and some of the boys and girls have fathers who are in the camps or at the front. One of the boys in our grade had word last week

* Associate Director of Religious Education, Madison Avenue Presbyterian Church, New York City.

that his soldier brother was killed in action. So some of us have become interested in a hymn which the father of a nurse who went to Africa with the soldiers wrote for the men and women in service.¹ There are many verses in the Bible which tell that God cares for us and that he helps people no matter what their troubles may be. There will be read before each stanza of the hymn some Bible verses or poetry which tell the same thoughts as the hymn writer had in mind when he wrote the stanza."

Directions were given for finding the hymn, which had been printed and pasted in the back of the hymnals, and the congregation was asked to sing it "stanza by stanza, as a prayer." Two boys read the selections as indicated. The tune used for the hymn was the well known *Hursley* ("Son of my soul")

FIRST VOICE: Before they call, I will answer. While they are yet speaking I will hear, saith the Lord. God is our refuge and strength, a very present help in trouble. Therefore will we not fear though the earth do change, and though the mountains be shaken into the depths of the seas; though the waters thereof roar and be troubled, though the mountains tremble with the swelling thereof.

SECOND VOICE: The darkness hideth not from thee. The darkness and light are both alike to thee. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord's is thy keeper. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; he shall preserve thy soul.

CONGREGATION:

O God, our Father, hear our prayer,
As we commend unto Thy care
Loved ones and friends now far away;
O keep them near Thee night and day.

FIRST VOICE: (Repeats Psalm 23:1-4)

SECOND VOICE: He will not suffer thy foot to be moved; he that keepeth thee will not slumber. The Lord shall preserve thy going out and thy coming in from this time forth and even for ever more. Search me, O God, and know my heart: try me and know my thoughts; and see if there be any wicked way in me and lead me in the way everlasting. The eternal God is thy refuge, and underneath are the everlasting arms.

CONGREGATION:

May they, when lonely, sad, or ill,
Know Thou art watching o'er them still;
Enfold them, Lord, in danger's hour,
Safe in Thine arms of love and power.

FIRST VOICE:

I see the wrong that round me lies,
I feel the guilt within;
I hear with groan and travail-cries
The world confess its sin:
Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings,—
I know that God is good!

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

(Whittier)

SECOND VOICE: Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend into heaven, thou art there; if I make my bed in hell, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

CONGREGATION:

Be Thou their Pilot, Master, Friend,
As they our lands and lives defend;
Give them—on land, or sea, in air—
The firm assurance Thou art there.

¹ The person to whom this hymn was sent does not know the author and is trying to trace it. Anyone who has this information is asked to communicate with the Editor.

FIRST VOICE: He maketh the wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder: he burneth the chariots in the fire. Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit each man under his vine and fig tree and none shall make them afraid. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

SECOND VOICE: The Lord will cause righteousness and praise to spring forth before all the nations. They that are with him are called chosen and faithful—for God hath put in their hearts to fulfill his will. Them that have gotten the victory . . . having the harps of God . . . sing, Who shall not fear thee, O Lord, and glorify the name? For thou art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. He is Lord of Lords and King of Kings.

CONGREGATION:

Soon may there dawn the day of peace;
Soon may Earth's wars forever cease;
Soon may all realms in glad accord,
Crown thee as King, and own thee Lord. Amen

The minister recognized the presence in the congregation of Laddy and his mother, "said the name" of their brother and son, as they had hoped, led the congregation in a prayer which gathered in the far away loved ones of all present, giving thanks that "whether we live or whether we die, we are the Lord's" and safe in his keeping.

Since its interpretation on that Sunday the hymn is in the repertoire of the children's congregation and has been sung repeatedly in their Sunday morning worship as their prayer for the young men and women who are away from home in the service of their country.

Leaders Learn Visually

(Continued from page 5)

varies. Sometimes the course is offered primarily for administrators who will have the responsibility for organizing and carrying forward a total program of visual education in their local church or with church groups. In such a situation other leadership classes may attend the visual education class for the first hour on one or two evenings; that is, the teacher of the course in children's work or of youth work might bring her group in for the first hour of two evenings. If there is a course on general method in teaching, members of that group might be brought in one night. The writer has found it quite feasible to have guest groups in for the first hour and then to continue with the core group of administrators the second hour. In other situations the visual education class itself includes workers with all ages and leaders of all types of groups. In situations of this type it is sometimes desirable to have one evening when the large group will be divided functionally and sub-chairmen will serve as leaders of these smaller groups so that their particular individual needs may best be met.

Visual materials, especially motion pictures and slides, have tremendous possibilities. However, it is a relatively new method in Christian education and church workers need help in selecting and using these aids wisely. Special reviews, conferences and institutes are desirable. Church workers will want to be alert to every opportunity offered and use every means to become acquainted with visual materials and skilled in their use.

Tips for teacher-evangelists

By James S. Chubb



THE BASIC DRIVE of all evangelism is what one's own religion means to him. If one regards the Christian life as *one* of his many interests, he will get so little value from it that he will not have the evangelistic mind. If one is afraid of the basic Christian beliefs because they are too revolutionary, he will not be evangelistic minded. But if one sees in Christ the one real life, in vital Christianity the answer to more of our problems than he can find anywhere else, then one is bound to want to tell it to others and get others interested in this "pearl of great price."

Know your Christianity

Teachers and students must know the vital things about Christianity, or else they are failing in their specific task. It is our task to know and to teach our Bibles. The Bible, more especially the New Testament, is the number one source for our religion.

The major beliefs of the Christian religion—like the fatherhood of God, brotherhood of man, faith, immortality, loyal churchmanship, need to be constantly illuminated. There is an informational as well as an inspirational side to this, both of which are essential to effective church school teaching. Such teaching always has made converts, because people are vitally interested in real religion. They are not happy until they find it and appropriate it. Good teaching of solid Christian truth puts content into Christian evangelism. Such nourishment is a beefsteak diet; it produces spiritual strength.

Use prayer and personal contacts

Many people can be moved only by mighty spiritual power. They are set against the Gospel. Therefore, urge your class to pray for the people they are trying to reach. The best personal workers put people on their list until the urge comes to go see them. It is a good method. Most good teaching has a fine prayer experience and attitude back of it. The reason is that any religious work is kept going forward by divine power. Prayer is still the number one method to get this divine power.

If a class does not take to prayer naturally, bring in men or women to talk with the class, and take opportunities to present books and material about prayer. Usually after a period of this, the prayer and spiritual atmosphere of the class will pick up. One can tell very quickly if this atmosphere is in a class.

There is no evangelistic method that beats personal attention and personal interest. Personal teaching is the best teaching. The teacher and the class that is interested in the people, will find many ways to reach them. If they have no interest in other people as people, are satisfied with their own little group, evangelism will be little more than an idea.

As the Advance comes to focus this fall on educational evangelism in the Mission to Christian Teachers, we will carry in these pages suggestions related thereto. These practical tips from the Associate Secretary of the General Commission on Evangelism of the Methodist Church, are a starter.

The best approach to young people is through the leader of the gang. Many of these leaders who outwardly appear totally uninterested in religion, are really good candidates for conversion. If the leaders accept work and membership in the classes, most of their gang will too.

Attend conventions and camps, and use literature

I have always found that my best leaders were either developed or much helped by conventions and camps. There they find out what other people are doing, which gives them a line on what they can do. It is a good way to get out of a religious rut. One can think that he is doing pretty well until he hears what others are doing.

Then the conventions give one a chance to see and talk to the best leaders in the field of religion. This, too, does something to a person. One discovers that such people are not far away characters to read about, but are real flesh and blood people who do their work well. They have gathered a lot of information and experience that is invaluable to the mine run teacher.

Most denominations provide literature of an evangelistic type. Cheap leaflets that can be sent out to hundreds of prospects, in a series fashion, is one of the best means. Put this in the homes of the people that you want to reach. I know a church which sends out thousands of pieces, using it as one of the principal approaches. Personal letters and cards have their effect on many people. This is one of the finest methods. It needs to be original, and if one uses it regularly, reworked constantly to be highly suggestive to the people who receive it. These methods support and reinforce the work of the teachers.

Be friendly to new people

This is a migratory age. About half of our churches are located in places where the multitude flows out and in. This is a golden opportunity for the church school. Most people respond to a friendly church and school. Most people need just that friendly touch; it is a vital necessity to their spiritual development. If they have just come to the community, the church that shows the first interest in them is apt to get their interest. I have found some churches that ask each newcomer to get some other new person to come too. It is a captivating way to get results, and develops the loyalties of the new people.

Then in an age of migrations, there are many people who did not know that they were interested in the church who are or can be made interested, because of their new surroundings. Workers in the new industrial areas are reporting many converts of this kind. Be eager, friendly and aggressive in meeting these newcomers, then be honestly friendly when they come to your church school and to your church.

Any church school teacher and class can do things like the above. In my judgment, they will help to create an effective evangelistic spirit and method.

Religious Education Week

Denominational plans for local church observance



RELIGIOUS EDUCATION WEEK, September 24-October 1, has as its theme for this fourteenth annual observance, "Power for These Times." Most of the boards of Christian education of the denominations in the International Council of Religious Education provide guidance for their own churches. This guidance includes a new bulletin "Religious Education Week" which has been published for the denominations by the International Council.

Plans and suggestions for a number of the denominational boards are given in summarized form herewith.

AMERICAN LUTHERAN CHURCH

General theme—"Give the Child a Chance."

September 24—Parish Education Sunday In the Sunday School—Rally Day and Promotion

In the church—Special service featuring a sermon on Christian parish education and installation of teachers and officers. Activities during the week include workers' conference meeting, family-night-at-home, family-night-at-church, etc.

AUGUSTANA LUTHERAN SYNOD

September 3-October 1—Parish Education Month.

Observation includes interpretation of United Christian Education Advance, with special attention to reaching the unreached.

Rally Day, October 1—Installation of teachers and officers at morning service.

Materials will emphasize Christian Growth and Parish Education Month. Board of Parish Education of the Augustana Synod, 415 Harvard St., S.E., Minneapolis 14, Minnesota.

CHURCH OF THE BRETHREN

September 24—Promotion Day.

Sermon on Christian Education. Emphasis through the week—Workers' Conference. Discussion of religious education goals and plans. Home visitation—sharing information on program for the coming year, distributing guidance literature for the home and soliciting home and church cooperation.

October 1—Installation of teachers and officers at the morning service. Offering for the Board of Christian Education. World Communion Sunday.

CHURCH OF GOD

September 24—Promotion in the Sunday school

Activities: Teachers' appreciation banquet. Rally Day preparation. Begin course on "Improving Your Church School." Sunday School visitation.

October 1—Rally Day. Dedication of teachers and workers.

Sermon on "Because We Care—We Will Share Christ With Every Person."

Materials: Church of God, Board of Chris-

tian Education, Anderson, Indiana.

CUMBERLAND PRESBYTERIAN CHURCH

Emphasis—The church serving its community.

Activities—Christian Education Day, one Sunday in September, with special sermon, pupil promotion, faculty dedication. Home visitation.

Materials: Board of Christian Education, McKenzie, Tennessee.

EVANGELICAL CHURCH

September 24—Promotion Sunday.

October 1—Rally Sunday.

Materials: A second Supplemental Packet of Advance promotional materials. Board of Christian Education, 1900 Superior Ave., Cleveland 14, Ohio.

EVANGELICAL AND REFORMED CHURCH

September 24—Promotion and Rally Day. October 1—World-wide Communion.

Emphases—Evangelism, with a view to reaching all the unchurched for the church and church school. Church and home working together for Christian family life. Cooperating with other churches in community projects.

Suggested Activities—Community religious survey. Visiting unchurched families and all new families moving into the community. Community youth rallies. Christian education exhibits. Mass meetings of Sunday school leaders, etc.

Materials: Board of Christian Education and Publication, 1505 Race St., Philadelphia 2, Pennsylvania.

THE METHODIST CHURCH

Theme—"Needed Now! Christian Teachers."

Purpose of Christian Education Week—

(1) A time for studying the needs of the church school and for making plans to meet them; a time to determine what improvements will be undertaken. (2) To interpret Christian education to the church members that they may better understand and appreciate its importance and significance—thereby enlisting their cooperation and support. (3) To make a determined effort to increase and improve the teaching staff of the church school.

Rally Day—To start the church school year with zest and enthusiasm. To inform the church members concerning the Methodist program of Christian education in the annual conference and to challenge their support. Program title: "We Seek to Reach Every Person With Christian Teaching" by N. F. Forsyth.

Program of Activities—Sermons on the teaching ministry of the church. Meetings of the board of education and the workers' council. Reception to honor church school teachers. Teachers visit homes of pupils. Workers visit prospective members. Radio addresses on Christian education. Book displays. Parent-teacher meetings.

Materials: Board of Education, 810 Broadway, Nashville 2, Tenn.

NATIONAL BAPTIST CONVENTION, U.S.A., Inc. September 24—Promotion Day in church schools.

Activities for the week: Sermon on Christian education, Church Workers' Conferences, Church Night, Community Night, Missions and Education Night, Youth Conference, Visitation, Dedication of Church Education Leaders.

October 1—World-wide Communion Sunday.

Materials: Department of Christian Education, Sunday School Publishing Board, Fourth Ave. and Cedar St., Nashville 3, Tenn.

NORTHERN BAPTIST CHURCHES

September 24—Rally Day and Promotion. September 25—Workers' Conference. September 26—Family-at-Home Night. September 27—Family-at-Church Night. September 28—Community Conference on United Christian Action.

September 29—Youth at Church. September 30—Visitation Day.

October 1—World-wide Communion and Dedication of Church Workers.

Materials: The American Baptist Publication Society, 1701 Chestnut St., Philadelphia 3, Pa.

PRESBYTERIAN CHURCH, U.S.

September 24—Promotion Day. Launching Third Year of the Advance in church service—special sermon on theme for the Third Year, "The Church." Installation of Sunday school officers and teachers.

Sunday afternoon, Monday, and Tuesday—Elders and deacons visiting every home in the church, inviting members to World-wide Communion service.

Wednesday—Prayer Meeting. Bible study on the church.

Thursday—Church Night at Home. Friday night—Family Night at the Church. October 1—Rally Day and World-wide Communion Day.

Materials: Director of Advance, Presbyterian Bldg., Richmond 9, Va.

PRESBYTERIAN CHURCH, U.S.A.

September 24—Rally Day Sunday. Activities—Planning Conference, Family Night at Home, Dedication Service church school workers, Youth Rally, Inter-Church Community programs featuring United Christian Education Advance and a Mission to Christian Teachers.

Week nights follow suggested calendar. October 1—World-wide Communion Sunday.

SEVENTH DAY BAPTIST

Reading—Each officer and teacher asked to read one approved book on Christian education during week, reading done to be reported in denominational press.

Folder distributed to all churches urging each church to make its own plans.

UNITED BRETHREN IN CHRIST

September 24—Beginning of Rally Week, Rally Day.

Week nights follow suggested calendar. Activities—Home visitation, church school open house, workers' conferences, family-at-home night, community interdenominational meeting.

Sunday, October 1—Promotion Day and Consecration Service in connection with World-wide Communion Sunday.

UNITED CHURCH OF CANADA

September 24—Rally Day. Theme: "Forward Together," emphasizing (Continued on page 27)

Worship Programs

September

THEME: *The Earth Is Full of the Loving Kindness of the Lord*

September is a time when friendships are revived, summer and day school experiences shared, happy, interesting times in the church school recalled, and plans made for meeting new friends. In our worship we will relate these experiences to God's loving kindness as shown in the beautiful world he has provided in which we can have happy times in summer, and in friends and helpers. We will help the children, too, to express this loving kindness in planning happiness for others.

At the time of the writing of these services it is difficult to see ahead to what all of us will be experiencing in September. This much we know, that no matter what happens we must help children to hold to a faith in an ever loving God. To do this we must have this faith ourselves and provide normal, happy experiences for our children.

Activities That May Lead to Worship

1. Dictating stories of summer experiences and drawing pictures to illustrate these stories. These can be made into one or more books and sent to a group of friends with whom the children had contacts during the year. A letter might be included expressing the hope that they will continue their friendly contacts in the year ahead.

2. Dictating letters of welcome to the "new first graders."

3. Making and decorating name tags to be pinned on the "new first graders" and the others in the primary department, so they can learn one another's names.

4. Planning and carrying through a week-day party for the "new first graders."

5. Each grade planning to share favorite Bible stories in the promotion and graduation service.

6. Making a poster of ways children can be friendly in day and church school.

Motion Pictures

Sept. 3. **Hills and the Sea** (10 min.) 16mm. Sound. Color, \$4.00; or one reel (15 min.) 16mm. Silent. Color, \$3.00. The beauty of God's creation as seen at Martha's Vineyard at Cape Cod, Massachusetts.

Sept. 24. Depending upon subjects that have been studied, any one of a number of films depicting Bible stories may be selected from the catalogue of the Religious Film Association.

Available from denominational publishing houses, members of the Religious Film Association. Names and addresses may be obtained from the Association headquarters, 297 Fourth Ave., New York 10, N.Y.

September 3

THEME: *God's Loving Kindness in the Summer*

PERIOD OF FELLOWSHIP:

If the children are making a book of happy summer experiences to share with a group of friends, ask them to tell about these experiences in this period. Do not let the children who have been in the country all summer overwhelm those who have had to

Primary Department

By Ellen E. Fraser*

stay in the city. Most children have one picnic or excursion to report.

PRELUDE: Music of "This Is My Father's World"1

LEADER: We know the words to the music we have just listened to: "This is my Father's world." It is a wonderful world, filled with beauty. We have all enjoyed some of this beauty during the summer months. Let us think of our happy times in the summer as we sing about our Father's world.

HYMN: "This Is My Father's World," first verse

LEADER:

A long time ago someone wrote about the many beautiful and wonderful things in God's world. As I read it to you, you will be reminded of things you saw this past summer.

Praise ye the Lord;
Praise ye him, sun and moon: praise him all ye stars of light,
Mountains and all hills, fruitful trees, and all cedars;
Beasts and all cattle; creeping things and flying fowl;
Both young men and maidens, old men and children.

Let them praise the name of the Lord.

HYMN: "Praise Ye the Lord"2

LEADER:

Someone else said, when he thought about God's world: "The earth is full of the loving kindness of the Lord." God loves us and has planned a beautiful world for us. Not only has God made the world beautiful, but he has planned laws for his world. Do you remember what they are? Perhaps this poem will help you to remember.

In summer I go swimming
Or roll down a grassy hill.
In autumn I light a pumpkin
And put it in my window sill.
In winter I go sledding
Down the snowy hills;
In spring I go awalking
And gather daffodils.

E. F.

Yes, the seasons follow each other and each season brings with it something beautiful and wonderful for our happiness. It is one way God tells us that he loves us. "The earth is full of the loving kindness of the Lord."

PRAYER: O God, we thank you for the happy times we had this summer. We thank you and praise you for all the beautiful and wonderful things in your world that helped to make our summer happy. O God we thank you for your loving kindness. Amen.

* Director Nursery, Kindergarten and Primary Departments, Madison Avenue Presbyterian Church, New York City.

1 Found in most church hymnals.

2 *Song Friends*, Blashfield, The Vaile Co., 1930.

HYMN: "For the Beauty of the Earth," first and second verses

September 10

THEME: *Sharing God's Loving Kindness in School*

PERIOD OF FELLOWSHIP: Talk with the children about promotion and graduation service September 24th. Ask them to think in their classes the following Sunday about their favorite Bible stories and decide which of these stories they would like to tell about or dramatize in the closing service.

PRELUDE: Music of "This Is My Father's World."1

CALL TO WORSHIP: *

O Lord, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
Therefore will we give thanks and sing
of thy goodness.

HYMN: "This Is My Father's World"

LEADER:

We thought last week of God's loving kindness as shown in his outdoor world. Let us think today of how we can show God's loving kindness to others. Some of you are going to school for the first time. Some of you are going to a new school. Some of you are meeting boys and girls who have come to your school from other schools. It is not easy to go into a strange place where we do not know anyone. I am going to tell you a story from the Bible about a boy who went to a strange place where he did not know anyone.

STORY:

DAVID FINDS A NEW FRIEND

David was a shepherd boy. Each day he went out into the fields to watch his father's sheep. David was a good shepherd. He saw that the sheep had green grass to eat and still, clean water to drink. David protected his sheep from wild animals and when any of the sheep was hurt, he would pour oil on its wounds and take care of them.

David loved the out-of-doors. He loved the blue sky and the warm sun and the fields dotted with brightly colored flowers. These things reminded him of God. "God," thought David, "gives us all these things to enjoy. God is great and good."

David sometimes put his thoughts about God into song. He would sing his songs of praise to God and play music on his harp as he sang.

One day as he was playing his harp some men passed by and heard David's music. These men belonged to the court of King Saul. Sometime later, when King Saul became ill, these men remembered David and his music and they thought, "Perhaps this shepherd boy will come and play for the king."

That is how it happened that one day a messenger was sent to bring David to the palace of King Saul. "The king is sick," said the messenger to David's father and to David. "He is very unhappy and we can do nothing to make him happy. We have heard that no one can play such sweet music as David. Perhaps if the king hears his music he will be well and glad once more. Therefore I have come to take David to the palace to play for the king."

David the shepherd boy was to go to the

king's palace. Everything would be strange and new. He would have no friends there. It would be lonely. But David did not let these things keep him from going to the palace. The king needed him, therefore he would go. He took the presents that his father gave him for the king and went to the palace.

He played his sweetest music for the king. It made the king think of happy things, and he felt better as he listened. "Stay with me, my son," said the king, "and play for me often. Your music is pleasing and helps me to think glad thoughts."

David was glad that he could help the king. But all of his friends were back home. There everyone was strange.

David did not feel strange very long, for the king had a son named Jonathan. Jonathan saw that David was kind and friendly. Jonathan wanted to be a friend to David. So he took off his fine robe and gave it to David. He also gave David his sword and belt. After awhile David and Jonathan were good friends. David was no longer lonely at the palace. He had found a loving and kind friend.

LEADER: What can you do to make new children in your school feel at home? If you are lonely and strange what can you do? There is a verse in the Bible that says, "Do unto others as you would have others do unto you." What does it mean? Yes, you stop and think, "If I were lonely and strange in school what would I want someone to do for me?"

HYMN: "Lord, I Want to Be More Friendly"

PRAYER: O God, help us to show your loving kindness to the boys and girls in our schools. Help us to be friendly and make new boys and girls feel at home so that they can say and mean, "The earth is full of the loving kindness of the Lord."

Amen.

HYMN: "The Earth Is Full of the Loving Kindness of the Lord"

September 17

THEME: *Showing God's Loving Kindness to New Friends in the Church School*

PERIOD OF FELLOWSHIP: Plan with the children to welcome new friends and the "new first graders." (See Activities above.)

PRELUDE: "Largo," by Handel²

CALL TO WORSHIP:

We come to this place of worship
To think about God and his loving
kindness,
To think about his loving kindness as we
find it in the out-of-doors;
To think about his loving kindness as we
find it
In boys and girls being friendly and kind.
HYMN: "Lord I Want to Be More Friendly"
STORY:

PATTY AND TED FIND GOD'S LOVING KINDNESS

Patty and Ted were twins. They had been living in Newton for almost a week. It had been a busy week getting settled in their new home. They had only been registered in the day school and had not as yet attended classes. This was the first time they had moved. They had not wanted to leave their home town but their father's business had moved to Newton and the family had to move too.

It was Saturday and the twins were sitting on the steps of the front porch. "We have

to go to school Monday," said Ted. "I don't want to go. I don't know anyone and I don't like making new friends."

"I don't want to go either," said Patty, "but I guess we will have to. I hope Monday never comes."

Just then the front gate opened and a boy and girl came running up the path. "Hello," said the girl. "I'm Mary and this is Tim. We live across the way."

"Hello," said Tim. "We have come to invite you to go to church school with us tomorrow. Will you go with us?"

Ted looked at his sister and then Patty said, "Well, yes, I guess so. Will you come by for us? We wouldn't want to go alone." "Sure we will call for you," said Tim. "Be ready about nine o'clock."

"We have to go now," said Mary. "We are going shopping with our mother. Good-bye."

"See you tomorrow," said Tim, and both Mary and Tim ran across the street.

"Patty," said Ted, after their new friends had left, "do you want to go to church school?"

"I don't know," said Patty. "I liked it back home where we did so many interesting things and knew everybody. If the other boys and girls are like Mary and Tim perhaps it won't be so bad."

The next morning the twins were waiting on the porch when Mary and Tim came by for them. They talked happily together as they walked down the street. "Here is our church," said Tim, as they came to a large red brick building. "Here is where we go in."

They went down a long hall until they came to the door of the primary room. "Oh," said Patty as she stepped inside, "It's almost like our primary room back home."

Mary and Tim showed the twins where to put their hats and coats. Then they took them over to meet their teacher, Miss Weston.

"Welcome to our primary department, Patty and Ted," said Miss Weston. "I do hope you will have a happy time with us."

"Would you like to help us make our poster about ways we can be friendly?" asked Tim.

Soon the four children were busy drawing pictures and pasting them on the poster. Other boys and girls came in and soon they were all working. Then Miss Weston called them together. They looked at the poster and Miss Weston said, "These pictures of boys and girls doing friendly things remind me of a verse in the Bible, 'The earth is full of the loving kindness of the Lord.'"

"I know that verse," said Ted, "and Patty and I know what it means. You were friendly to us this morning. We are not lonely and strange any more. You showed us God's loving kindness."

"Yes," said Patty, "and you have helped us to want to go to school tomorrow, too. We don't have to make new friends now. We have new friends."

PRAYER: O God, sometimes it seems so hard to forget ourselves and think of others. That is when we need your help. Help us to want to do unto others as we would want others to do unto us. Help each one of us to make our primary department a happy, friendly place. Amen.

HYMN: "The Greatest"⁴

September 24

THEME: *Sharing what we have learned about God's loving kindness with our parents and friends*

PRELUDE: "Communion," Batiste⁵

MEDITATION:

We have thought on thy loving kindness, O Lord,
In the beautiful things of your great out-of-doors.

We have thought on thy loving kindness, O Lord,
As we find it in people doing friendly things.

The earth, O God, is full of thy loving kindness.

HYMN: "The Earth Is Full of the Loving Kindness of the Lord"⁴

STORIES:

LEADER: We are going to think today about some people of long ago who showed God's love and kindness to others. (The children of the three grades will have chosen in their classes the story or stories they want to tell. They might be told with pictures or dramatized. One group of primary children chose the following stories.)

First Grade: The building of the tent church. The people helped build a church where they could come together to praise God for his loving kindness.

Second Grade: The stories of Joseph and David: Joseph forgiving his brothers and David being kind to Mephibosheth.

Third Grade: The stories of Jesus. The children showed a movie they had made illustrating the hymn, "Tell Me the Stories of Jesus." "Jesus," they said, "told us more about God's loving kindness than anyone else."

PRAYER: O God, we thank you for these people of long ago who loved you and showed your loving kindness to others. We thank you for Jesus who told us what he did and said more about your loving kindness than anyone else. Amen.

HYMN: "The Greatest"⁴

LEADER:

Today is a very special day. The third grade boys and girls are going on to a new department. In the junior department they will make many new friends and find many more ways in which they can practice love and kindness.

(In some schools Bibles are given to each graduate for use in the junior department. They can be presented at this part of the service. If Bibles are not given, the leader can present the class to the junior superintendent or leader and after the prayer they can move to the vacant chairs provided for them at the back of the room.)

PRAYER for children going on to new department.

HYMN: "Praise Ye the Lord"²

Promotion of Classes

LEADER: It is a special day for the boys and girls of the first and second grades, too. They are going on to new classes, for they too are ready to learn and to do many new things. (The new teachers can be introduced and the children moved back to make room for the new first grade.)

Welcome Service

HYMN: "Enter Into His Gates"^{2,4} This can be sung as the new children come in and take their places.

PRESENTATION of gift or invitation to week-day party.

PRAYER

HYMN: "The Earth Is Full of the Loving Kindness of the Lord"⁴ and some other hymn that is familiar to the kindergarten children.

³ To tune, "Lord I Want to Be More Loving," in *As Children Worship*, by Perkins, Pilgrim Press.

⁴ In *Sing, Children, Sing*, Thomas, Abingdon Press.

⁵ Primary Music and Worship, Presbyterian Board of Christian Education.

International Journal of Religious Education

Junior Department

By Edith Kent Battle*

THEME FOR SEPTEMBER: *I Would Be True*

For the Leader

It is hoped that the general feeling of the theme for this month, and its interpretation each Sunday, may have some value for the children in connection with school experiences, now beginning. The leader may encourage expression of such experiences. The responses indicated for the group should be placed on poster or blackboard, easily seen and read. As has been suggested before, anything to be read by a member of the group or by a class, should be prepared beforehand, so that it may be easily, naturally and effectively done.

September 3

THEME: *True to Those Who Trust Me*

PRELUDI: "Rise Up, O Men of God"

CALL TO WORSHIP: (placed before the group on poster)

Leader:

The Lord is my strength and my shield;
My heart hath trusted in him, and I am
helped;

Therefore my heart greatly rejoiceth,
And with my song will I praise him.

Group:

Show me thy ways, O Lord,
Teach me thy paths.

Guide me in thy truth, and teach me.

(Psalms 28:7; 25:4-5a)

HYMN: "Teach Me, My God and King," stanza 1.

INTRODUCTION TO THEME (by the leader):

TRUE TO THOSE WHO TRUST ME

There is little word of four letters that we often use, sometimes without thinking much about it; and yet it is a very important word—that word *true*. Often you say—or hear someone else say, "I know that is *true*," or "He is a true friend," or "She is always *true* to her promise." We find that word in songs we sing together. We use it sometimes when we talk together here. We use it in different ways and yet there is a certain special meaning about it always. We shall think of that special meaning in different ways for the next few Sundays. You know the song we like to sing, "I Would Be True." Maybe we can find out more of what it means to be *true*, for all of us who want to choose the Christian way.

The first thing I think of is *being true to people who trust you*. You have been trusted by someone else—every one of you. Some of you have little brothers or sisters who trust you—to show them how to do things, to help them out of trouble or fright, to explain things they don't understand. Often you are trusted with some responsibility by those who are older than you. Then there is another thing. You have been taught the standards of your home—right, just, kind ways. When you go away for time, to school, to visit, to play, to carry out some errand, your parents trust you to remember those standards and to act by them. How can you be *true* to "those who trust you" in all these ways? I wonder what it means to you, what you think of, remembering those who trust *you*? Some will think of one thing, some another.

(Give brief opportunity for the children to express their ideas, out of their experience. Such things as "Remembering to keep your responsibilities"—"being kind to the younger ones who look up to you"—"acting so your

mother and father will be proud of you, not disappointed"—"choosing the right way, when you are all by yourself or away from home," may be mentioned.)

Once when a man whom Jesus had made well begged to be allowed to go with him, Jesus said, "Go back to your home and tell your friends what great things God has done for you." The man did as Jesus told him, so faithfully that in a little while the great thing that had happened to him was known in the towns around the Lake, and everybody wondered. Jesus trusted him with the message he could give, and he was true to that trust. Another time, he sent the twelve out to the towns and villages, two together, to tell people what they had learned from him, and to help them as they had seen him help people. They were true to his trust, and had wonderful things to tell him when they came back. You see, always, a Christian, one who follows the way that Jesus lived and taught, tries to be true to those who trust him. Do you think Jesus was true like that when he was a boy, about your age? He had younger brothers and sisters; Mary and Joseph must have depended on him a great deal. John will read you what we know of his boyhood. (Luke 2:39-40, 51-52, read by a boy prepared beforehand, and ready.)

Allan will read again a poem we have read before, wondering about the boy Jesus. (Poem read by another boy, also prepared beforehand.)

A BOY IN GALILEE

When Jesus was a boy in Galilee . . .
I wonder if he loved to be the big brother
When the younger ones were afraid,
And to have them trust him, and begin to
laugh again?
And if he liked to carry the heaviest boards
for Joseph,
And bring the heaviest water-jar home,
for Mary?
I think he did—
Because they remembered, afterward, and
said,
"He grew wiser and taller and stronger,
And everybody loved him."

—E.K.B.1

HYMN: "At Work Beside His Father's Bench"

PRAYER: Our Father, we pray that each one of us gathered together here may give the best he has to those who put their trust in him—in service, in kindness, in dependency, in honor. Help us all to be faithful in the way of Jesus. Amen.

OFFERING:

Leader: We bring this offering, O God our Father, Giver of all things good and beautiful, all things wise and wonderful, that it may be used for help and happiness for some of thy children.

Group response: (sung, or repeated from blackboard): "Bless Thou the Gifts"

CLOSING HYMN: "O God Who Workest Hitherto"

September 10

THEME: *True to My Work*

PRELUDI: "This Is My Father's World"

HYMN: "There's a Wideness in God's Mercy"

CALL TO WORSHIP:

Leader: Hast thou not known? hast thou not heard? The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary . . . He giveth power to the faint, and to them that have no might he increaseth strength.

Group response:

Show me thy ways, O Lord,
Teach me thy paths,
Guide me in thy truth, and teach me.
(Isaiah 40:28ab, 29; Psalm 25:4-5a)

¹ From *Junior Lessons*.

HYMN: "I Would Be True," stanza 1.

INTRODUCTION TO THEME:

TRUE TO MY WORK

Listen, and think with me of these words we often sing together. (Repeat first verse of hymn, "My Master Was a Worker.")

Everyone here today has some kind of useful, important work he can do, something that takes effort, or patience, or skill, or real labor, or good thinking. Think of your work—at home, at school, out-of-doors or in the house, work that earns money, or that you do as loving service, or together with someone else. What work do you do that is important to you and to others? (Give opportunity for answering, if the group wish to do so.)

If we are trying to follow in the way of Jesus, to be real Christians, do you think that we must be *true to our work*, the work that we are trusted to do? The people of Nazareth, where Jesus grew up, remembered him as one who had "daily work to do"—work he learned to do, we may be sure, as his father Joseph's helper when he was a boy. This is what they said of him, when he was Jesus the Teacher and came to visit Nazareth. (Mark 6:3, ending with "here with us?" read by a girl who has the reference ready.)

Jesus spoke of "the work my Father has given me." This is how he did it. (Matthew 4:23, read by another member of the group.) Sometimes he hardly had time to eat or to rest, because there was so much "teaching and preaching and healing" to do. How true, how faithful and tireless he was in his work! Let us sing together the verse of the hymn I read you, changing the third and fourth lines to

And we who would be like him
Must be good workers too.

HYMN: "My Master Was a Worker," stanzas 1 (as suggested) and 4.

PRAYER: Our Father, we want to be good, true workers, in the way Jesus taught. Help us to do every task as faithfully and well as we can, we pray. Amen.

OFFERING:

Leader: O loving Father, we bring our gift to thee today that it may be used in the work our church is doing for thee. Bless this offering, we pray, and those who receive it.

Group response: "O God, Who Workest Hitherto"

CLOSING HYMN: "God, Who Touchest Earth with Beauty," stanzas 1 and 5.

September 17

THEME: *True to the Best I Know*

PRELUDI: "Faith of Our Fathers"

CALL TO WORSHIP:

Leader: These are the words of Jesus. (Read Matthew 5:14-16)

Group Response:

Show me thy ways, O Lord,
Teach me thy paths,
Guide me in thy truth, and teach me.
(Psalm 25:4-5a)

HYMN: "I Would Be True," stanza 2.

INTRODUCTION TO THEME:

Often, as we have met here together, we have asked God, our Father, to teach us, to make us wiser, to guide us in learning his truth. How wonderful it is to know that our loving, wise Father is always ready to teach and guide us! Every day we can learn something more, we can understand something better, we can become better workmen, we can discover more of God's loving kindness, more of his way for his children. I would like you to read together with me this

hymn verse, and then sing it together. Think of it as our prayer while we read it.

HYMN: "A Hymn of Praise," stanza 3.

God, our Father, while we worship thee,

Hear thy children's prayer!

Teach us to love thee, praise thee, serve thee,
Teach us to follow thy paths to peace;
Guide us in brotherhood, in lovingkindness,
Lord, we pray!

—E.B.K.¹

LEADER: If as we go along day by day, we try to be true to the best we have learned, must we do our work as well as we possibly can? Must we be true to those who trust us? Sometimes it will be hard, but remembering Jesus, and God our Father's care, we can have courage to be true. There is a thrilling story in the Bible of a man who was true to the best and highest he knew—a "hero of the faith."

STORY:

JEREMIAH IS TRUE TO HIS WORK

Jeremiah did not want to be a prophet, to speak the message God gave him, at first. He lived in a little village near Jerusalem; he knew a great deal about the selfishness and cruelty of the king and the princes who lived in Jerusalem, and he saw the kingdom of Judah growing weaker because of them. The people no longer felt strong in the confidence that God would be their helper. Many of them even prayed to the gods of the heathen nations around them. Right living, honesty, kindness, justice, true faith in God—these make a man, or a nation, strong and brave, and these old laws were being forgotten. God gave Jeremiah wisdom to see that; he gave him, too, a great love for his people, so that he grieved over them, and longed to help them.

He talked to the poor and the ignorant, the people in the streets of the city; and when they would not listen, he went to the king's house and spoke to the princes and lords of the king's court. They laughed at him, or were angry, and would not believe him, when he told them what grief and destruction would come unless they gave up their evil ways and returned to the faith in God their fathers had had. He was put in prison; but he had a scribe write his message and take it to the Temple and read it aloud to the people. The princes heard of it, and had the scribe read it to them. They told the king, and the king sent for the scribe to read Jeremiah's message to him. Before it was finished, the angry king snatched the roll, cut it in pieces and burned it. But Jeremiah would not give up. He had the scribe write his message again, with more added. He was put in prison, thrown down into an empty, muddy well, carried away into Egypt; but the last we hear of him he was speaking the truth boldly, the greatest truth he knew; and his message was kept. You can read it in the book that tells his story, in the Bible. Like Paul, the follower of Jesus, he "fought a good fight, finished his course, kept the faith."

HYMN: "I Would Be True," stanza 3.

OFFERING:

Leader: All things come of thee, O Lord, and of thine own have we given thee.

Group response: "Bless Thou the Gifts"

September 24

THEME: *Going Forward*

PRELUDE: "Forward Through the Ages"

HYMN: "Rise Up, O Men of God," stanzas 1 and 2.

CALL TO WORSHIP:

Leader:

It is a good thing to give thanks unto the Lord,

And to sing praises unto thy name, O Most High;
To show forth thy lovingkindness in the morning,
And thy faithfulness every night.
Group Response:
Show me thy ways, O Lord,
Teach me thy paths.
Guide me in thy truth, and teach me.
(Psalms 92:1-2; 25:4,5a)

HYMN: "Forward Through the Ages"

READING, by the leader:

Never does God our Father give us all—
Each day holds folded close some secret new,
Some mystery that urges further quest,
Or vision scarcely glimpsed yet beckoning
"Come!"

But always, in the compass of the hours
From golden dawn to golden dawn again,
He gives some clear discovery of himself.

—E.B.K.²

LEADER:

SECRETS NEW

I think that is one of the most wonderful things about living and growing and learning in this world, in our Father's world—that

Never does God our Father give us all—
Each day holds folded close some secret new.

It is very wonderful, too, that God our Father has given us the power to find out the "secrets new"—minds to think, eyes to see, ears to hear, voices and words to ask questions, feet to carry us here and there, hands to help us find out. I feel sure that each one of you has found out something in the past week—something that made you wiser, or happier, or maybe braver or more skillful—even if you do not remember it now. I wonder if you saw, or heard, or learned something that made you remember the wonderful love and power of God, the Giver of all good and wisdom and beauty; something that was like a "clear discovery of

² From *The Elementary Teacher*

himself." A woman said once that she never saw a sunrise without feeling that she knew a little more of God. Maybe you would like to tell us something you saw or learned that made you think of God's goodness.

(Give opportunity for response if the children want to speak.)

Remember this wonderful thing also—that you can always be *going forward*, as a person, as a true and loving child of God. No matter how much you learn, there is always something more; no matter how much you do, there is always more to be done—good work, brave deeds, loving, helpful service. There are words of wise advice in Paul's letter to Timothy, who was a young friend of Paul's. I have asked one of our classes to read those words together, for us to remember. (One of the classes, prepared by their teacher, reads in unison II Timothy 2:15.)

If we want to be true to the Christian way, as followers of Jesus, we must study, think, have courage to choose the right, and courage to refuse the wrong. Let's think of that, while we sing the song we have been keeping in mind.

HYMN: "I Would Be True"

PRAYER:

Leader: When we are trusted with responsibility, or care for others—

Group response: *Guide us, our Father, help us to be true, we pray.*

Leader: When we have work to do, together or alone—

Response (as above)

Leader: When we grow wiser, learning new and nobler ways—

Response

Leader: O loving Father, we thank thee for every day's opportunity to go forward in thy way, with thy work, to know, and love thee better. Amen.

OFFERING: Use the service of last Sunday.

CLOSING HYMN: "O Master of the Loving Heart"

Intermediate Department

By Louise B. Griffiths*

THEME FOR SEPTEMBER: *Finding Joy in Life*

For the Leader

The theme for this month is chosen with both Labor Day and the opening of school in mind. Because junior high boys and girls feel intensely, and because they so dearly love joyous adventure, the services are planned to help them realize that their daily life can be joyous and to guide them to expect to find joy in work, in school, and in everyday living.

The resources that are available for worship services such as these are almost unlimited. Leaders should take the materials given here as suggestions and not hesitate to use additional or different readings, stories and activities.

As always, weekday activities can add much to the meaning of these programs. During the first week a work project that will permit members of the department to work joyously together may be carried out. Or

boys and girls may interview persons in the community who enjoy their work. During the second week trips to museums, parks, libraries or other places where the work of others is in evidence, will be profitable. Preceding or following the last service a hike for the purpose of finding "life's extras" may well be taken.

Motion Pictures

Sept. 3. *Work and Contemplation*. 2 reels, (30 min.) 16mm. Silent, \$3.00. An interpretation of the summer work camps set up by the American Friends Service Committee which shows a spiritual approach to work—or,

Work Campers, Jr., 2 reels (25 min.), 16mm. Silent. Color, \$5.00. A presentation of the philosophy and functions of work camps for high school youth at a camp conducted by Associated Junior Work Camps.

Sept. 17. *Unto the Hills*. 2 reels (30 min.) 16mm. Sound, \$2.50. The true story of a mountain boy who went to school for a purpose—or.

From Every Mountainside, 2 reels (30 min.) 16mm. Silent, Color, \$6.00. The unique educational program of Pine Mountain Settlement School in Kentucky where mountain children find joy in their school.

Available from denominational publishing houses, members of the Religious Film As-

International Journal of Religious Education

ciation. Names and addresses may be obtained from the Association headquarters, 7 Fourth Ave., New York 10, N.Y.

September 3

HEME: Enjoying Work

WORSHIP CENTER: A picture such as "The Gleaners," by Millet or any good picture of workers will be suitable. It would also be possible to arrange a few tools upon the altar or table in honor of those who use them.

PRELUDE: Music of "The Bridge Builders" or "Hail, Hero Workers," both hymns found in *Singing Worship*¹

PENING REMARKS: Tomorrow will be the golden anniversary of the celebration of Labor Day as a national holiday in honor of those who labor. It was in 1894 that Congress passed the act making the first Monday in September a day of rest for all workers. So in our worship today we pay tribute to all laborers and we praise God for the joy that comes from work.

HYMN: "God Bless All the Workers"

PLAY OR STORY:

THE BUILDERS

NOTE: This simple dramatization may be given by students or its story may be told by the leader or a student.

SCENE: No scenery is required. Three persons with tools—perhaps a pick, a spade and a maul or mallet used in crushing rock—are seen at work. A traveler watches them.

First Worker: (Groans each time he lifts tool.) Will that whistle never blow? What a job! Foreman's up the road. Think I'll rest a bit. (Leans on tool.)

Traveler: Tired, friend? Must be quite a job you're doing. Tell me, what are you working on?

First Worker: (Starting to work again.) Just splitting rock. (Groans) Splitting rock all day long. That's all. Mighty tough job, splitting rock. By the way, got the time?

Traveler: A little past three, friend. Which means I must be on my way! Time certainly flies.

First Worker: (Groans) Not on a job like this. An hour more! (Groans) (Traveler moves on to next worker.)

Second Worker: (Shoveling with haste.) Well, that may not be as deep as the boss said it should be. But it's deep enough to suit me. 'Course, the road won't last as long if the bed isn't good and deep. But I won't be here when it wears out. Besides, I wanna get this job done and over with.

Traveler: Good afternoon, friend. My, you seem to be putting a lot of energy into your job. Tell me, what are you doing?

Second Worker: (Scarcely looking up and keeping at job.) Your eyes should tell you, I'm digging. And I've got no time to talk. Wanna get this dirty job out of the way. No fun shoveling dirt.

Traveler: Well, I won't bother you. (Moves on to third worker.)

Third Worker: (Whistles or sings as he shovels rock into road bed.) This is gonna be the smoothest, most beautiful highway ever!

Traveler: My, you seem happy, man! Tell me. Why are you singing?

Third Worker: Work that you feel is important, sir, is happy work. You see, we're building a highway—a super-highway. At least I'm trying to make it super. Can't tell what important people will travel this road

some day. Maybe a hard working man and his family on a trip. Maybe some newlyweds on their honeymoon. Maybe a doctor hurrying up to save a life. Maybe a government man going to a meeting to plan world peace! It's gotta be a good road, sir. And when you're making it a good road, you *feel* good.

PRAYER: O God, we thank thee for all who have worked and are working for the good of others, for our good and for the good of future generations. Help us to do each task well, knowing that all work well done is helping others and thee. And with this thought in mind, let us work joyously.

HYMN: "O Master Workman of the Race" ANTHEM BY JUNIOR HIGH CHOIR: "The Bridge Builders" or "Hail, Hero Workers," (see PRELUDE) as offering is received.

OFFERING PRAYER: May this our offering help those who are working throughout the world to build thy Kingdom, O God. Amen.

CLOSING WORDS: II Timothy 2:15

POSTLUDE: Music of ANTHEM and PRELUDE above

September 10

HEME: Enjoying the Work of Others

WORSHIP CENTER: Articles such as a few books by great authors, a *Bible*, a musical instrument, a music stand with music, a famous painting, may be arranged on the altar or table that forms the worship center.

PRELUDE: A phonograph record of a famous composition, such as Schubert's "Ave Maria," recorded by Marian Anderson (Victor Record number 14210). Or music of the hymn, "The Spacious Firmament on High."

OPENING REMARK:

In a children's refugee camp in Europe, the war orphans were asked to draw pictures, using the pencils and crayons sent them by American boys and girls. The pictures were brought to America. One of them showed a European city in which the cathedrals, the industries, the museums and schools were rebuilt. Above the buildings were these words: "PEACE! WORK! CULTURE!" The boy artist, conscious of the destruction which war had brought, was expressing his desire for peace, when people could again enjoy work and cultural achievements. In our worship today, let us show our gratitude for the cultural work of others that we are free to enjoy.

HYMN: "Now Praise We Great and Famous Men," or "God Bless All the Workers"

REMARKS:

One of the greatest cultural works of the past that we are free to enjoy today is the *Bible*. Its language is so beautiful that much of it is considered poetry. One such poetic passage is the first chapter of Genesis. As we hear it, let us listen for beautiful, poetic words and expressions and the poetic pattern in which it is written.

CHORAL READINGS: (By a Verse Choir²)

THE CREATION STORY

Dark Voices: In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep.

Light Voices: And the spirit of God moved upon the face of the waters, and God said,

Solo Voice: Let—there—be—light!

Light Voices: And there was light. And God divided the light from the darkness. And God called the light day, and the dark-

ness he called night.

All: And the evening and the morning were the first day.

Medium Voices: And God said,

Solo Voice: Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

Medium Voices: And God called the firmament heaven.

All: And the evening and the morning were the second day.

Dark: And God said,

Solo: Let the waters under the heaven be gathered together into one place, and let the dry land appear.

Dark: And it was so. And God called the dry land earth. And the gathering together of the waters called he seas.

All: And the evening and the morning were the third day.

Light: And God made two great lights: the greater light to rule the day and the lesser light to rule the night; he made the stars also.

All: And the evening and the morning were the fourth day.

Dark: And God created great whales, and every living creature that moveth.

All: And the evening and the morning were the fifth day.

Medium: God created man in his own image. In the image of God created he him; male and female created he them. And God blessed them, and God said unto them,

Solo: Be fruitful and multiply, and replenish the earth and subdue it.

All: And the evening and the morning were the sixth day.

Dark: Thus the heavens and the earth were finished, all the host of them.

Medium: And on the seventh day God ended his work which he had made, and he rested.

Light: And God blessed the seventh day, and sanctified it.

All: And God saw everything that he had made, and behold, it was very good.

(Excerpts from Genesis 1 and 2)

HYMN AND HYMN STORY:

THE SPACIOUS FIRMAMENT ON HIGH

This hymn, words and music, is an example of the work of a great writer and of a great musician. The writer of the words was Joseph Addison, the famous English editor, who, with Steele, was responsible for *The Spectator*. Addison lived in an age of doubt, when many of his friends were questioning the value of religion, but Addison, brilliant writer and thinker that he was, was able both to work out a reasonable faith in God and to put that faith into wonderful words. This hymn is an expression of his faith that he published in *The Spectator* in 1712. It is based on Psalm 19. The music comes from Haydn's greatest oratorio, "The Creation." This oratorio, like much of Haydn's music, expresses his joyous faith in God. Haydn wrote three other oratorios, forty-four sonatas, eighty-three instrumental quartets, one hundred twenty symphonies, as well as many other compositions. He considered his musical talent a gift from God, and he headed every composition with the words, "In the name of the Lord," and closed each with the words, "Praise God!" The joyous quality of all of Haydn's music is illustrated in this hymn.

READING OR STORY, by a student or by the adult leader:

There are many excellent poems and stories from the world of great literature that will be suitable here: the poem, "The Creation," by the great Negro poet, James Weldon Johnson, or, if a shorter poem is desired, "Flower in the Crannied Wall," by Tennyson; the well known story, "The Great

¹ In *Singing Worship* by Thomas, published by Abingdon-Cokesbury press, Nashville, Tenn. "Hail, Hero Workers" is also in the *New Hymnal for American Youth*.

² For directions for verse speaking, see note, page 37, *International Journal* for February, 1944

Stone Face," or Tolstoi's "Where Love Is, There God Is Also"; story-poems like Henry van Dyke's "Toiling of Felix," Longfellow's "Legend Beautiful," or Browning's "Pippa Passes." If a story-poem is used, the story can be told as a story and significant lines of poetry may be quoted. In telling "Pippa Passes," for example, the speaker may begin by quoting Pippa's Song:

"The year's at the spring
And day's at the morn;
Morning's at seven;
The hillside's dew-peared
The lark's on the wing;
The snail's on the thorn:
God's in his heaven—
All's well with the world!"

Then it may be added that these words, in Browning's poem, are the song of a factory girl who goes forth singing on her one holiday in the year—a sort of "labor day," and who unwittingly influences the lives of many who hear her, causing them to repent of their wrong deeds, to give up evil plans, and to mend their ways.

OFFERING: As music of the anthem used last week is played.

HYMN: The anthem used last week, or "These Things Shall Be"

PRAYER: O God, we do thank thee for great works of culture such as these we have considered today. We thank thee for those who produced them. And we are very grateful for the freedom to enjoy them. Help us to show our gratitude by reading great stories and poems, by using the Bible, by listening to great music, by learning to appreciate great art. May we find joy in these gifts from thee. Amen.

September 17

THEME: Enjoying School

THE WORSHIP CENTER: Let students bring articles that suggest happy times at school: club pins, athletic pennants, books, and arrange them on the altar. Or ask an artistic student to make a mural illustrating school activities or school friendships and use this as a center for worship.

PRELUDE: Music of "I Would Be True"

OPENING WORDS: Poem, "O, It's Fun to Find Out." (See *International Journal* for May, 1944, page 25.) (Followed by a brief explanation of the theme of the worship service.)

HYMN: "I Would Be True."

READING: *Proverbs* 3:13-17.

STORIES told by three students

ADVENTURES IN LEARNING

I. Angelo lived in Italy. He was born shortly before the beginning of the seventeenth century, and like most of the families in his town, his family was very religious. Angelo went regularly to the cathedral and to the cathedral school. He was a brilliant student.

At school, in spite of his keen mind, however, the teachers did not seem to like him very well. Why? Because he asked too many questions and sometimes even dared to disagree with the great teachers of past centuries who were believed to have given the last words in truth and judgment. He spent much of his time in the out-of-doors, just looking, and wondering about the stars, the sky, about growing plants, growing animals. The teachers said this was wrong too. It was wrong to try to discover how the earth worked. Why, hadn't they told him? Yes, they had told him what the ancient teachers had said. But somehow this didn't satisfy Angelo. He wanted to think and explore

and find out for himself. He wanted to find new facts. He wanted to be like Galileo, the scientist who was then making some quite unusual statements. His own teachers said Galileo was wicked and commanded Angelo to close his ears, eyes and mind to Galileo's words. But this Angelo found it hard to do. Then, one day he received a real blow. The great scientist had said that the earth moved round the sun. And for saying and, as Angelo thought, proving it, he was called to trial and made to take back his statements. Angelo found a ray of hope in the rumor that the wicked Galileo had whispered, after he had denied his beliefs: "But just the same, the earth *does* travel round the sun." But the fact that Galileo had been stopped in his adventure for new facts caused Angelo to give up hope. He could no longer go to school and listen to the teachers who said, "This, and this, and this *alone* is true."

II. Hildegarde lived in Germany before the war. Now she lives in America. This is her story.

Hildegarde's father was a schoolmaster who dared to stand against Nazi orders to use only books and courses of study prescribed by the party. He had long believed in freedom to read all good books. He had likewise believed that education should be free to all races and groups. When the Nazis began to persecute the Jews and to forbid them to enjoy public education and concerts, Hildegarde's father told some of his students Jesus' story of the Good Samaritan, changing the Good Samaritan to a Good Jew. For this and for his ideas about schools, he was listed for concentration camp. Fearing the worst, he arranged for Hildegarde to go to England to a boarding school, and he got friends to see that his wife was eventually sent to America. His fears were realized, for he was arrested and imprisoned. But his hopes, too, came true, for today Hildegarde and her mother are safe and free in America.

III. The boy and girl in this story are named "Any American Boy," and "Any American Girl." They go to "Any American School." And they go freely. They read any book, whether it is American or not, though of course their teachers are trained to help them select good books and read them with understanding. They are free to think and explore. They are encouraged to be "Creative," thinking new thoughts, inventing new ways of doing things, creating new theories. They have the use of free libraries where the knowledge of the whole world is theirs for the reading. They enjoy the friendship of boys and girls of many national backgrounds and races. They talk and play without fear. They hear free concerts, have opportunity to use free band instruments and learn to play them, enjoying singing, athletics, clubs, art, drama. In short, they have everything.

REMARKS AND BRIEF DISCUSSION: Students may be invited to name the advantages of American schools which they most enjoy.

HYMN: "Now is the Day of Youth" as offering received

PRAYER: Thanking God for school opportunities; asking that we may show gratitude by using our many advantages; praying that the time may soon come when all youth may enjoy freedom to learn.

September 24

THEME: Enjoying "Life's Extras"

This service, designed to awaken boys and girls to awareness of the many lovely things in life that are not entirely essential yet most enjoyable—bird songs, music, art, flowers, stars, etc.—has many possibilities. You and your students will find it most in-

teresting to work it out. Include lakes, rivers or mountains if there are any of these in your neighborhood. Instead of a program, therefore, a number of suggestions are made here. You and your boys and girls will undoubtedly think of others. Encourage them to do so.

BEFORE THE SERVICE: The week before, or by means of cards sent through the mail, students may be asked to watch, on their way to church school, for lovely things that may be considered "life's extras."

AS STUDENTS ARRIVE: Let them arrange flowers, autumn leaves and grasses, pictures, or other articles classed as "life's extras" on the altar.

PRELUDE: A phonograph recording of a great musical composition, such as "He Shall Feed His Flock," sung by Marian Anderson, Victor Album M-850; or a selection from a great symphony such as the finale of Brahms' *First Symphony*, or the Chorale from Beethoven's *Ninth Symphony*.

CALL TO WORSHIP: One of the following references: Psalm 100; Psalm 104:24; Psalm 19:1, 2.

BIBLE READINGS: Psalm 8 or Psalm 121 POEM:

NOTE: This poem may well precede a litany in which students name things that may be considered "life's extras" and respond, after each item, with "We thank thee, Lord!"

LIFE'S EXTRAS

For unrequired bits of loveliness,
For extra things in life that cheer and bless,
We thank thee, Lord!



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or flowers that tint the fields and edge the roads,
And cheerful bird songs easing heavy loads,

We thank thee, Lord!

For creamy clouds that sweep across the blue,
For spangled cobwebs stringing pearls of dew,

We thank thee, Lord!

For sunrise, heralding a bright new day,
And sunset skies of colors rich and gay.
We thank thee, Lord!

For stars of silver, purple, gold and red,
And soft night music when we go to bed.
We thank thee, Lord!

We do not *need* such lovely things to live,
Yet these and more thy gracious powers give.
O thank thee, thank thee, God!

Senior and Young People's Departments

By Raymond M. Veh*

THEME FOR SEPTEMBER: *Facing Tomorrow*

Motion Pictures

Sept. 3. **Lincoln**, (11 min.) 16mm. Sound, \$1.50. A presentation of the Gettysburg Address, together with scenes associated with Lincoln—or,

Our Bill of Rights (20 min.) 16mm. Sound, \$3.50. A dramatization of how "the four freedoms" came to be incorporated in our constitution.

Available from denominational publishing houses, members of the Religious Film Association. Names and addresses may be obtained from the Association headquarters, 297 Fourth Ave., New York 10, N.Y.

September 3

THEME: *Youth Builds Its International Creed*

PRELUDE: "Prelude" Op. 28, No. 7, Chopin

CALL TO WORSHIP: Read "My Country is the World," Hymn No. 294 in *The New Hymnal for American Youth*.

HYMN: "O God, Beneath Thy Guiding Hand"

SCRIPTURE: Matthew 10:26-31

PRAYERS: That love may prevail over hatred, and peace over warfare.

LEADER: In the tomorrows we will find ourselves citizens of the world. Is it not well for us today to build a creed that will make us good citizens of a world-wide community? Let us think first upon the meaning for our time of certain historic words that state our duty and our destiny:

FIRST YOUTH:

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed, that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."¹

SECOND YOUTH:

* Editor, *The Evangelical Crusader*, Harrisburg, Pennsylvania.

¹ Declaration of Independence, July 4, 1776.

"It is for us, the living, rather to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave their last full measure of devotion; that we highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people shall not perish from the earth."²

THIRD YOUTH:

"We believe it is the purpose of God to create a world-wide community in Jesus Christ, transcending nation, race and class. The Christian Church, accordingly, is responsible not only to proclaim the divine message, but also to contribute by all the means in its power to secure a world order in which God shall have his rightful place, and the basic needs of mankind shall be satisfied. In the present crisis this responsibility of the Church is made more manifest than ever before. It therefore becomes its inescapable duty to speak both to its own members and to the leaders of our political, economic and cultural life concerning what seems to it to be the will of God for the peaceful ordering of human life."³

LEADER: And now let us hear statements by representatives of youth in national conferences.

FOURTH YOUTH:

"As long as there are Christian youth throughout the world who believe in the power of Christ to overcome the world, even in the darkness around them, we can believe no less. As long as there are Christian youth who are suffering for the faith they know will transform the world, we cannot fail them. As long as there are Christian youth dedicated to the task of reconstruction in the world, we dare not rest in our part of that work."⁴

FIFTH YOUTH:

"The world is my home and all the people of the earth are my brothers. As long as people and society continue to destroy the sacredness of personality, I must work to create abundant life. As long as people suffer from discrimination, poverty, and tyranny I must live God's moral laws. As long as there are conflicts and tension, a world at war, I must give all diligence to promoting obedience to God's moral laws. In my hands are the instruments of peace and world order. I am a Christian."⁵

HYMN: "These Things Shall Be, a Loitier Race"

BENEDICTION

² Gettysburg Address, November 19, 1863.

³ Delaware, Ohio, Conference on a Just and Durable Peace, March 5, 1942.

⁴ *Build Today For a Christian World*, report of 1941 session of the Christian Youth Council of North America.

⁵ The Preamble to a Young Christian's Charter for World Order—Approved by the Christian Youth Council, Lake Geneva, Wisconsin, June, 1943.

September 10

THEME: *Youth Faces the Future Unafraid*

PRELUDE: Hymn Tune, *Finlandia*, by Sibelius

CALL TO WORSHIP:

WE ARE AMERICAN YOUTH

We are American youth, filled with dreams
And aspirations. We forget the past and
look beyond

To skies not always clear.

Our hope is in the God from whom we came,
And, in the end, to Whom we shall return.

We're glad he put us here.

In times of trials and tests, we trust in him.
The light that shines in darkness, shineth

now;

We sense his presence near.

We look for something good in everyone.
Tenaciously we cling to what is right,

And live by faith, nor fear.

Twas Death that died, not Christ; and death
itself

Is just a shadow—insignificant

With him as overseer.

We are American youth. We accept
The challenge of the universe to make
The nations' dream of peace, on earth
appear.

—SHIRLEY KRAFF⁶

HYMN: "Lord, Guard and Guide the Men
Who Fly"⁷

LEADER:

Was Thomas Carlyle right when he stood before the Italian wayside crucifix and, with his face indicating despair of soul, said, "Poor fellow, you've had your day"? Was the actor of whom E. Stanley Jones tells right when he cried out at the end of his life, "Let down the curtain, the farce is done"?

A million voices cry out against such pessimism and defeat. The whole Christian message is that life has meaning, that the Christian resource unfolds itself as every generation has need. The futility, the pessimism, the frustration of our day cannot dim the zest of Christian youth in facing the future. With faith and courage the echoes of the answer of Christian youth to the challenge of this day are coming from all the battle fronts of the world. Listen to these Voices:

VOICE I:

"There are no atheists in foxholes!" The men of Bataan wanted the world to know that. Is that not what we mean when we sing, "Lead on, O King Eternal." (Quote first verse)

VOICE II: "The Lord Is My Pilot"

I am one of whom it has been written, "God is my Co-Pilot." "The Lord is my Pilot; I shall not want. He maketh me to rise up into the heavens; he leadeth me through clouds of star-dust. He restoreth my soul. He leadeth me in the paths of wonderment for his name's sake. Yea, though I fly through the dangerous and sickening air pockets, I will fear no evil; for thou art with me; thy stars and thy moon are companions. Thou openest lovely vistas before me in the presence of the angels: thou fillest my heart with delight; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life and I shall fly in the clouds for ever."⁸

VOICE III:

In one minute we're going over the top!
"O God, I hardly like to say this prayer,
the first I have uttered since only you know
when, and I—well, I am the commonest of

⁶ Used by permission of *The Evangelical Crusader*.

⁷ An airmen's hymn found in the *New Hymnal for American Youth*.

⁸ By Robert D. Cashman. Used by permission.

men. Yet I can call thee Father. So, please hear an ordinary soldier praying with all his might for strength to be worthy of the fight, so that whether the battle is won or lost, I will be more worthy to be called your son. Amen."⁹

VOICE IV:

We who are at home are on a real battle front, too. We have grave relationships to work out between the races, between classes and social groups, between age and youth. Must we not learn that, "Man's ultimate destiny depends not on whether he can learn new lessons, or make new discoveries and conquests, but on his acceptance of the lesson taught him close upon two thousand years ago."¹⁰

VOICE V: (Sings the hymn, "O God, our Father, hear our prayer," in article, "Keep Them Near Thee," page 11 of this issue. Tune, *Hursley*.)

BENEDICTION

September 17

THEME: *Youth Erect Pillars of Peace*

The material for this service is adapted from the handbook, *The Churches and a Just and Durable Peace*, published after the National Study Conferences of church leaders held in Delaware, Ohio, March 3-5, 1942, under the auspices of the Federal Council of Churches. If a further study is desired by the group, the handbook can be ordered from your church headquarters for 15 cents.

Make out of cardboard or blocks of wood painted white, six substantial pillars 30 inches high. If desired, on each may be painted the key words of the "Six Pillars of Peace" outlined by the Federal Council of Churches. A top over-all covering to finish the structure may have the words "The Way, the Truth, the Life."

PRELUDE: Overture to St. Paul, by Mendelssohn

CALL TO WORSHIP:

And in despair I bowed my head;
"There is no peace on earth," I said,
"For hate is strong
And mocks the song
Of peace on earth, good will to men."
Then pealed the bells more loud and deep:
"God is not dead, nor doth He sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good will to men!"

—LONGFELLOW

HYMN: "Lift up Our Hearts, O King of Kings"

SCRIPTURE: *Isaiah 2:1-5*

PRAYER:

"O Lord God of infinite mercy, we humbly beseech thee to look down upon the nations now engaged in war. Reckon not against thy people their many iniquities, for from the lusts of our own hearts come wars and fightings among us. Look in mercy on those immediately exposed to peril, conflict, sickness, and death; comfort the prisoners, relieve the sufferings of the wounded, and show mercy to the dying. Restrain those engaged in war from needless cruelty and frightfulness; and of thy great goodness restore a just peace among the nations; through Jesus Christ our Lord. Amen.

—*Free Church Book of Common Prayer*, Adapted¹¹

⁹ Prayer by an unknown soldier.

¹⁰ From mural panel by Rivera in Radio City, New York.

¹¹ In "Prayer and Service for Christian World Order," a leaflet developed by the Department of Social Education and Action, Presbyterian Church, U. S.

QUARTET: "Song for Peace," Anita Gray

Little¹² or "The Son of God Goes Forth to Peace" by Ernest Bourner Allen.

LEADER:

American Protestantism, as represented by the Federal Council of Churches of Christ, has raised its voice on behalf of six "pillars of peace" for the post-war world. "The six pillars deliberately are designed without detail. They actually seek to draw from the self interest of enlightened people one pledge. That is the decision that the American people now will commit themselves to a future of organized international collaboration within the areas of demonstrated world interdependence. This means a declaration to the effect that in world affairs the United States can be depended upon to continue cooperation not only to win the war but secure the peace. Such a pledge is good morals and sound politics."

—*Toledo Blade*, Toledo, Ohio, March 31, 1943.

FIRST YOUTH:

The first pillar of peace which undergirds all of the others in this program for a just and durable peace for the whole world is "A permanent political union of nations." Realizing the interdependence of one nation upon the other, we recognize that the world can no longer allow any one nation the right to do as it pleases. We must have some sort of world government in order that nations may be enabled to work together. So I place this first pillar of a permanent political union of nations.

SECOND YOUTH:

President Roosevelt has said that one essential freedom which must exist in the post-war world, is the "Freedom from want." This means a better economic understanding must exist between nations which will secure for every nation a healthy peacetime life for its inhabitants in every part of the world. So I place this second pillar representing "freedom from want."

THIRD YOUTH:

Realizing that nations, like people, grow and change constantly, there is a need among these pillars of peace for an agency of world government equipped and empowered to deal with critical situations in every nation. So I place this third pillar of a flexible agency for world government.

FOURTH YOUTH:

One of the sources of unrest and dissatisfaction in the world today rests in the hearts of the people who are governed by others. This pillar of peace proclaims that the goal should be to establish an international organization to supervise the government of the colonies and to prepare them for self-government. So I place this fourth pillar pledging freedom for the colonies.

FIFTH YOUTH:

Believing that World Wars I and II might have been avoided had there existed a world police force to supervise unruly nations, I place this fifth pillar to establish a world police force of nations.

SIXTH YOUTH:

Living in a country whose Constitution was established upon freedom of religion and intellect, I take pleasure in placing this sixth pillar of intellectual and religious liberty for all the people of every nation.

LEADER:

Over all I place this beam representing the one who is the Prince of Peace and who said "I am the Way, the Truth, and the Life." Only through Jesus Christ, the Savior of the World, can there come permanent

¹² Secure from the author, Concord, New Hampshire.

and effective peace.

HYMN: "God the Omnipotent . . . Give Us Peace in Our Time"

BENEDICTION

September 24

THEME: *Youth Finds Faith for Tomorrow*

PRELUDE: "Lord, I Want to Be a Christian

Negro Spiritual

CALL TO WORSHIP:

I know my God to be —
What He knows me to be —
Alive.

Have you never wrestled with him,
Never felt the muscle of his arm
In wind or tide of mountain-steep?
Never, striving, drawn strength from him
Have you never matched minds with him,
Never searched his secret in atom or in star
Never known the pain of infinite thinking
Have you never been still,
Never been aware, before him,
As he breathed an ideal

In on your soul?
Go to your God:
Ask him to come to you
Alive.

—Author Unknown

HYMN: "Be Strong, We Are Not Here to Play"

LITANY: "Myself and God"

For thee, thine own self, who are the spirit
of eternal youth,
God of all, we thank thee.

For the promise of life which is expressed
in growing things about us, for the life
that flows in our own bodies—and makes
us eager for knowledge and adventure,
God of all, we thank thee.

For the fellowship of friends, of family, of
parents, of those who lead us in our thinking,
and of this group,
God of all, we pray thee.

As we meet together, grant us strength and
vision that will keep us reaching toward
the best for our bodies, minds and spirits,
God of all, we pray thee.

Give us abiding faith in thyself, in the
goodness of those about us, in those organizations
through which we express our group
living, that we may help to build
a finer world in which to live,
God of all, we pray thee.

Let us have patience to understand problems
in the lives of those about us with a
friendliness that prevents any unkind action,
God of all, we pray thee.

That we may be worthy of the love that has
been shown us.
God of all, we pray thee.

Free us from all pettiness and help us to
fill our own life with that love which
seeks always to bring out the best and
finest in us all.
God of all, we pray thee.

The years stretch out before us, O God, and
beckon us on. We go unafraid, friendly
hearted and free. Fill us, as we face
forward, with an unquenchable desire for
the comradeship of Jesus Christ, thy Son.
God of all, we pray thee.

SOLO: "The Lord's Prayer" (Tune: *Finnlandia*) Arranged by Orrin L. Keener¹³

Dear Lord, who art wherever love abideth
May all mankind revere thy holy name;
Thy kingdom come in all its power and
beauty
In all men's hearts, o'er all the earth, we
pray;

Thy will be done—each of us true to duty—
In all we think, in all we do and say.

¹³ Permission of the author and *The Pilgrim Highroad*, published by the Pilgrim Press.

Give us this day our daily bread, our Father;
forgive our debts, for we too have forgiven.
Send us thy grace when we must face temptation;
Save us from evil at our work or play.
Thine is the kingdom; thine the power,
our Father;
thine be the glory, evermore. Amen.
ALK:

WALK IN FAITH

As we tread reverently through the corridors of the eleventh chapter of Hebrews—the Westminster Abbey of the New Testament, as William Hall Preston calls it—we read of men and women who through faith triumphed. Theirs was the long look beyond the dismal, discouraging present to the glorious tomorrow with God. They walked in faith and have been immortalized for their faithfulness.

New chapters of faithful and heroic men and women are being added to Christian history each day. It has been said that Christianity makes men soft. It does just the opposite. It makes men strong. It causes men "to endure hardness as good soldiers of

Jesus Christ."

Consider the oppressed and conquered peoples of Europe today. Think of Martin Niemueller, Bishop Berggrav of Norway, Cardinal Van Roey of Belgium.¹⁴ These church leaders and others who are being forced into the horrible conditions of concentration camps are today's examples of those who refuse to surrender their Christian convictions—"their belief in God as the highest authority in life." Nothing man can invent will destroy such overcoming faith.

Does your faith match the needs of these crucial days?

A SERVICE OF PERSONAL DEDICATION: This may be developed as the department leaders in consultation with the pastor and adult counselors think best.

BENEDICTION

¹⁴ Members may amplify the lives and examples of these, if talks are desired. See the reprint of newspaper articles now in pamphlet form entitled "Churchmen Who Defy Hitler" by Henry Smith Leiper. Write National Conference of Christians and Jews, Inc., 381 Fourth Ave., New York.

HASSLER, R. ALFRED. *The Next Peace*. Fellowship Studybook Number 3. New York 25, Fellowship Publications, 2929 Broadway, February 1944. 64 p. \$25.

HASSLER, R. ALFRED. *Pattern for Peacemakers*. Fellowship Studybook Number 1. New York 25, Fellowship Publications, 2929 Broadway, 1943. 44 p. \$25.

HILL, F. F. and HARPER, F. A. *Have We Food Enough For All?* Public Affairs Pamphlets Number 89. New York 20, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1944. 30 p. \$10.

"The International Law of the Future. Postulates, Principles, Proposals. A Statement of a Community of Views by North Americans." *International Conciliation*, April 1944. New York 27, Carnegie Endowment of International Peace, 405 West 117th Street. 379 p. \$05.

"Let's talk about education and the people's peace" Washington 6, Educational Policies Commission of the National Education Association of the United States, 1201 Sixteenth Street, Northwest, April 1944. 30 p. \$10.

MOTHERWELL, HIRAM. "—Toward a Democratic Foreign Policy"—Germany. Reference Pamphlet Number 1. Cleveland, Western Reserve University Press, 1944. 39 p. \$25.

NASH, VERNON. *Exit Empire*. Fellowship Studybook Number 2. New York 25, Fellowship Publications, 2929 Broadway, December 1943. 47 p. \$25.

The Peace We Want. Community Activity and Discussion Guide. New York 18, Commission to Study the Organization of Peace, 8 West 40th Street, 1944. 20 p. \$10.

Postwar Problems in Education. Report of Two Sessions of the Philadelphia Group, February 14, and March 13, 1944. National Policy Reports Number 22. Philadelphia, National Policy Committee, 1202 National Press Building, 26 p. \$25.

Post-War Relations with the Soviet Union. Problem XIV. Boston 8, Universities Committee on Post-War International Problems, 40 Mt. Vernon Street, April 1944. 41 p. \$05.

"Problems of Demobilization." A Symposium. *Social Progress*, 34:6-10, June 1944. \$10.

Rural Youth—When Tomorrow Comes? Washington 6, Youth Section, American Country Life Association, 734 Jackson Place, 1944. 8 p. \$10.

Under the Red and Black Star. Friends Service, Philadelphia 7, American Friends Service Committee, 20 South Twelfth Street, 1944. 16 p. Free.

"The United Nations, the British Commonwealth, and the United States." *International Conciliation*, March 1944. New York 27, Carnegie Endowment for International Peace, 405 West 117th Street. 247 p. \$05.

United Nations Relief and Rehabilitation Administration: Gateway to Recovery. Planning Pamphlets Number 30-31. Washington 6, National Planning Association, 800 21st Street, Northwest, February 1944. 84 p. \$50.

(Continued on page 27)

Where are the facts?

Quarterly list of pamphlet materials giving information on various sides of current social issues.

A. Social Problems

The Displaced Japanese-Americans. The text of this pamphlet originally appeared in *Fortune Magazine*, April, 1944, under the title of "Issei, Nisei, and Kibei." Washington, American Council on Public Affairs, 2153 Florida Avenue, 1944. 20 p. Free.

MCWILLIAMS, CAREY. *What About Our Japanese-Americans?* New York 20, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1944. 31 p. \$10.

SMITH, IDA B. *Will Our Children Forgive Us?* An Appraisal of the Liquor Problem in Wartime America. Evanston, Illinois, National Woman's Christian Temperance Union, 1730 Chicago Avenue, 1944. 32 p.

Social Statistics. Juvenile-Court Statistics, 1940-42. Supplement to Vol. 8, No. 6 (December 1943) of *THE CHILD*. Washington, United States Department of Labor, Children's Bureau. 14 p.

B. The War and Industry, Economics, Labor Problems

BARUCH, BERNARD M. and HANCOCK, JOHN M. *Report on War and Post-War Adjustment Policies*. February 15, 1944. Washington 25, Superintendent of Documents, United States Government Printing Office, 108 p. \$20.

CHILDS, JOHN L. "Labor and the Postwar World." *Social Progress*, 34:21-23, March 1944. \$10.

COLDWELL, M. J. *Canadian Progressives on the March*. The Story of the Rise of the Cooperative Commonwealth Federation. New York 3, League for Industrial Democracy, 112 East 19th Street, 1944. 32 p. \$15.

Foreign Economic Policy. National Policy Memoranda Number 29. Washington, National Policy Committee, 1944. 24 p. \$25.

PIDGEON, MARY ELIZABETH. *A Preview as to Women Workers in Transition from War to Peace*. Special Bulletin Number 18 of the Women's Bureau, March 1944. Washington 25, Superintendent of Documents, United States Government Printing Office. 26 p. \$10.

"Secure Full Employment." A Report. *Social Progress*, 34:19-21, April 1944. \$10.

STEWART, MAXWELL S. *The American Way*. Business Freedom or Government Control? Public Affairs Pamphlets Number 90. New York 20, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1944. 32 p. \$10.

C. World Conflict, Problems of War and Peace, Reconstruction

BONNELL, ALLEN T. "Food for the Free." *Social Action*, 10:4-30, April 15, 1944. \$15.

China in the Post-War World. Problem XII. Boston 8, Universities Committee on Post-War International Problems, February 1944. 40 Mt. Vernon Street. 29 p. \$05.

"Draft Pact for the Future International Authority." Sweetser, Arthur, "The League of Nations and Associated Agencies." Parker, John J. "World Organization." *International Conciliation*, February 1944. New York 27, Carnegie Endowment for International Peace, 405 West 117th Street. 165 p. \$05.

Education and the People's Peace. Washington 6, Educational Policies Commission of the National Education Association of the United States, and American Association of School Administrators, 1201 Sixteenth Street, Northwest, 1943. 59 p. \$10.

HANSON, EARL PARKER. *The Amazon: A New Frontier?* Headline Series Number 45. New York 16, Foreign Policy Association, Inc., 22 East 38th Street, March 1944. 96 p. \$25.

Current Feature Films

Around the World (RKO) Mischa Auer, Joan Davis, Kay Kyser and band. *Musical, variety.* Comic adventures of band and other entertainers as they journey about to entertain soldiers stationed abroad. . . . A repetition of wisecracks, routine "swing" numbers. *Fair.* **M, Y**

The Adventures of Mark Twain (War.) Donald Crisp, Fredric March, Alexis Smith. *Biography.* Series of human-interest incidents in life of famous humorist, with facts occasionally distorted to provide more drama. . . . Interesting on the surface, given authentic air by excellent make-up and recreation of atmosphere, but lacking any indication of real significance of Twain or his work. **M, Y, C**

The Bridge of San Luis Rey (UA) Lynn Bari, Nazimova, Akim Tamiroff, Donald Woods. *Drama* about a peasant girl in 18th century Peru who wins fame, favor of viceroy as actress, is saved from death at falling bridge by childhood lover who had meanwhile been rejected. . . . All meaning and artistry of novel of same title—or any meaning or artistry at all—have been lost in doctoring given story and in ponderous, clumsy, elaborately-set handling. *Weary, dull, pointless.* **M**

Broadway Rhythm (MGM) George Murphy, Ginny Simms, Charles Winninger. *Musical.* A succession of gaudily colored vaudeville sets, band numbers, dances strung on a thin plot about a family of entertainers. . . . Interminable acts, noisy and monotonous. Some dances suggestive, some sequences in poor taste, all punctuated by wearily excused wisecracks. **M, Y**

The Chinese Cat (Mono.) Sidney Toler, Joan Woodbury. *Melodrama.* Charlie Chan, famous Chinese detective, solves six-month-old murder and uncovers gem-theft ring. . . . *Routine* mystery melodrama, solved with unbelievable ease. **M, Y**

Chip Off the Old Block (Univ.) Ann Blyth, Joel Kupperman, Donald O'Connor, Peggy Ryan. *Musical*, with teen-age performers, set in a story about a naval academy cadet who gets into difficulty because of family traits of irrepressibility, falls in love unknowingly with the daughter of his father's old sweetheart, granddaughter of his grandfather's. . . . Very light weight in story and treatment, good natured and *entertaining.* **M, Y**

Dr. Gillespie's Criminal Case (MGM) Lionel Barrymore, Van Johnson, Key Luke. *Melodrama* climaxes effort of doctor to help prove demented youth in penitentiary not responsible for his acts, while Chinese and American internes vie for post as his assistant. . . . Deftly produced, as is usual with the series, but depending more on melodrama than human interest for its motivation. Plays lightly with medical facts, tries to cover incredible number of themes. *Fair.* **M**

***Going My Way** (Par.) Bing Crosby, Barry Fitzgerald, Frank McHugh, Rose Stevens. *Drama* based on relationship between a young priest, interested in juvenile reform projects; and the crotchety old priest he has been sent to replace. . . . A film rich in *warmly human characterizations*, presented with understanding and an appeal for unselfish endeavor, with pleasant musical interludes featuring Crosby, Miss Stevens, Metropolitan opera star, and a boys' choir. **M, Y, C**

THESE estimates are prepared by Independent Filmscores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. **M**—Mature Audience; **Y**—Younger; **C**—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

*—Outstanding for Family.

†—Outstanding for Mature Audience.

The Heavenly Body (MGM) Fay Bainter, James Craig, Hedy Lamarr, Wm. Powell. *Comedy* about a marriage that is threatened when astronomer's wife takes up astrology and tries to mould the family's life by its predictions. . . . Occasionally a sequence strikes humorous fire, but for the most part the tale just goes on and on, with audience wondering when it all will end. For a comedy, *ponderous.* **M**

Her Primitive Man (Univ.) Louise Albritton, Robert Benchley, Robert Paige. *Comedy.* A lady playing at anthropology brings back a native from jungle trip to observe his reactions to civilization, write a book on them, but he is really a rival author in disguise. . . . If possible, more silly than the plot resume would sound. *Surely one of the year's worst.*

***The Imposter** (Univ.) Jean Gabin, Allyn Joslyn, John Qualen, Richard Whorf. *Drama.* Saved from execution by enemy bombing, French criminal flees with clothes and papers of dead soldier, gains new belief in humanity, redeems self in Africa even after courtmartial for his deception. . . . A psychological study rather than a war melodrama, although the war is ever present as background. Has about it an air of sober sincerity and *conviction.* **M, Y**

***In Our Time** (War.) Michael Chekhov, Victor Francen, Paul Henreid, Ida Lupino, Nazimova. *Drama* setting forth conflict between reactionary Polish aristocracy and ideas of peasant participation, against background of early nazi invasion. . . . Although primarily a love story—that of young count and his energetic English working-girl wife—ideologies are quite effectively presented, while interpretations are real enough to provide a *moving* story. **M, Y**

It Happened Tomorrow (MGM) Linda Darnell, Jack Oakie, Dick Powell. *Comedy*, set in 1890's, about the misadventures of young reporter as result of chance of offered him to see tomorrow's newspaper today. . . . Based on a fantasy which fortunately is never reduced to explainable terms, this is marked by *deft* direction, ingenious plot. *Intelligent comedy.* **M, Y**

Ladies Courageous (Univ.) Geraldine Fitzgerald, Anne Gwynne, Loretta Young. *Melodrama* built around emotional upheavals in lives of women in first unit of women's air force service group. . . . Purporting to honor women who pilot planes for the army, this

rather glamorizes the job, paints the women as ruled by feminine whims, irresponsible and hysterical in crises. *Overdone.* **M, Y**

Pardon My Rhythm (Univ.) Evelyn Ankers, Bob Crosby and band, Gloria Jean, Patrie Knowles. *Comedy*, with much "swing" music, about teen-age group that wins amateur band contest despite emotional complications. . . . Very noisy and spirited, with *juvenile* plot and interpretation. **Y**

The Scarlet Claw (Univ.) Nigel Bruce, Basil Rathbone. *Melodrama* based on Sherlock Holmes characters, about apprehension of murderer playing on Canadian village superstition about marsh apparition to carry out his schemes. . . . Far-fetched, but successful in building up suspense to climax without revealing secret. Final eulogy to Canadian-U.S. friendship intrusive. For detective tale fans, *satisfactory.* **M, Y**

Song of Russia (MGM) Robert Benchley, John Hodak, Susan Peters, Robert Taylor. *Drama* about American conductor touring Russia in 1941, who weds pianist from village, joins her in helping her people when the Germans invade. . . . A beautifully executed musical score and effective photography in an incredibly *romanticized* picture of Russian village life, with considerable obvious propaganda for Russo-American friendship. **M, Y**

Standing Room Only (Par.) Edward Arnold, Paulette Goddard, Fred MacMurray. *Comedy.* Toy manufacturer and secretary seeking contract get lost in Washington red tape, find lodgings only by posing as servants in wealthy home. . . . Attempted satire on housing, bureaucracy, red tape, women in self-conscious war work is mere *slapstick* farce for most of way. **M, Y**

Tampico (Fox) Lynn Bari, Victor McLaglen, E. G. Robinson. *Melodrama.* Espionage, sinkings at sea, mystery as to who is spy and who is not, set in Caribbean and its ports in early part of war. . . . Scenes at sea are excitingly presented and exotic settings are effective, but story is rather *confused* both as to facts and ethics. **M**

***Tunisian Victory** (British and American Service Film Units) *Documentary* made up of newsreels of the allied invasion of Africa and events leading up to nazi expulsion, with animated maps to illustrate strategy. . . . An hour-long recapitulation of news shots, many of which have previously appeared in individual newsreels, edited to give *coherent* overall picture of the final campaign in Africa. **M, Y**

Women in Bondage (Mono.) Wm. Henry, Nancy Kelley, Gail Patrick. *Melodrama* setting forth nazi cruelties to native Germans: pagan baptisms, murder of aged, sterilization of allegedly unfit, forced prostitution etc. . . . While film succeeds in conveying impression that there are decent Germans, victims of the ruling powers, its exploitation of the most shocking as commonplace, its exaggeration of this into forced melodrama, mark it as *merely sensational.* **M**

The Woman in the Case (Col.) Janis Carter, Edmund Lowe. *Melodrama.* Suave locksmith lends his talents to help police track down nazi spies. . . . Tries hard to be witty and risqué, becomes merely *mediocre* detective fare. **M**

Films for Church Use

Evaluations by the Committee on Visual Education of the International Council of Religious Education

UNLESS OTHERWISE NOTED the films listed below are available through the denominational publishing houses, members of the Religious Film Association. Names and addresses may be secured from the Association headquarters, 297 Fourth Ave., New York 10, N.Y.

Life Begins Again (N) 20 minutes, 16mm., Sound \$3.00¹

A documentary film made in England to show how seriously injured workers and service men are rehabilitated through a program which aims to get them out of a hospital environment into congenial surroundings as rapidly as possible. The men are shown in a rural atmosphere engaging in exercises, games, and crafts which will help them learn again how to use their legs, arms, and backs. The goal is to help them adjust themselves to "normal" life free from fear of economic and social uncertainties.

The film should prove most useful to community groups considering the rehabilitation of injured service men returning to this country—even though the dialogue is occasionally a little indistinct due to the British accent.

Content: EXCELLENT. Technical Quality: FAIR.

Together We Serve 20 minutes, 16mm., sound, color, Free²

Produced by the Salvation Army, this film shows the many ways in which U.S.O. clubs minister to the needs of service men: providing recreation, doughnuts and coffee, a place to visit with the family, friendship, and even occasional mending. Filmed in clubs operated by the Salvation Army, the picture naturally emphasizes the work done by this organization.

The film will be of considerable interest to those concerned with the treatment of their boys in the service. It is recommended for use in family night programs in the churches and in meetings where consideration is being given to the establishment of local canteens.

Content: EXCELLENT. Technical Quality: GOOD.

Dear Mom 20 minutes, 16mm., sound, color, Free²

Produced by the Salvation Army, this film is in many respects similar to "Together We Serve" but where the latter concentrates on the contacts of the U.S.O. clubs with the men, "Dear Mom" deals more with the organization which makes the services possible. Particular attention is given to the help and cooperation of local volunteer workers. As a result "Dear Mom" does not have as much interest to the general audience but would

¹ May also be obtained free of charge from the film officer of British Consulates in the larger cities.

² Available free of charge from national headquarters of Salvation Army, 120 West 14th Street, New York 11, N.Y.

YOUNG WOMEN OF OUR CHRISTIAN CHURCHES

Remember: The Christian Faith at its best is *indispensable*; that an adequately trained Religious Education Leadership is *essential*; and that the challenge to insure the future is to you as young women of our churches.

Prepare at SCHAUFLER COLLEGE OF RELIGIOUS AND SOCIAL WORK. Founded in 1886. An interdenominational enrollment from Maine to Oregon. Confers B.S. degrees in Religious Education and Social Work. Calls for our graduates exceed the supply. \$400 a year. Some self-help. Some student loans. Fall Semester begins Sept. 14, 1944.

For information write:
Earl Vinie, President **5115 Fowler Ave., Cleveland, Ohio**

probably be more helpful to groups considering the setting up of similar services in their own community.

Content: EXCELLENT. Technical Quality: GOOD.

Army Chaplain. 19 min., 16 mm. Sound, \$3.00

This is another of R.K.O.'s "This Is America" series. The film begins somewhat theatrically with scenes of jungle warfare and shows the chaplain bringing food, medicine, and cigarettes to the men. From there the picture moves to the course of training given in the chaplain school to minister, priest, and rabbi. The film then follows "Father Hart," a new Catholic chaplain through the various activities of a chaplain in army camps. Finally, in another war scene, the chaplain is shown ministering to the wounded and the dying. The film has good informational value and will serve to

Attractive Opportunity

Director of Religious Education and Physical Director

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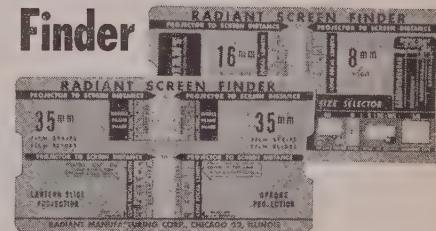
State age, qualifications, experience and salary expected. Please reply to the International Journal of Religious Education, Dept. A-2, 203 N. Wabash Ave., Chicago 1, Ill.

show the people at home something of the way the church ministers to the men in the services.

Content: Good. Technical Quality: EXCELLENT.

RADIANT Screen Finder

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What's Happening

Personal Notes

* THE PRESBYTERIAN CHURCH, U.S. has announced the appointment of Calvin Knox Poole of Romney, Virginia, as regional director of religious education for the Presbyterian Synod of Louisiana. Mr. Poole succeeds Dr. R. M. McGehee, who has taken a pastorate. Mr. Poole is a native of Troy, North Carolina, and a graduate of Davidson College and Union Seminary. He has been pastor of the Romney Presbyterian Church since 1934.

* MISS MARY GARLAND TAYLOR is to succeed Miss Clarabel Williams as editor of young people's publications of the Executive Committee of Religious Education and Publication of the Presbyterian Church, U.S. Miss Taylor is a native of Staunton, Virginia, and a graduate of Mary Baldwin and the Biblical Seminary in New York City. She has been teacher of Bible at Oklahoma Presbyterian College for Indian Girls.

* MISS DULCINA BROWN, Director of Religious Education for the Portland, Oregon, Council of Churches, was married on April 16 to Mr. Clarence Herbert Elliott. Mr. and Mrs. Elliott will live in Portland, and Mrs. Elliott will continue her work with the Portland Council.

* THE CUMBERLAND PRESBYTERIAN CHURCH announces the Rev. Ky Curry as Editor of the denominational paper, *The Cumberland Presbyterian*. Mr. Curry is a graduate of Bethel College and Louisville Theological Seminary, and did graduate work in the University of Tennessee. He served number of pastorates, his last being in Hopkinsville, Kentucky, from which he was called to assume the duties of assistant editor of *The Presbyterian*.

Rev. J. W. Stiles has been made Editor of Sunday School Literature. He is a graduate of Bethel College, received his B.D. from Vanderbilt School of Religion, and taught in Cumberland Theological Seminary.

* DOUGLAS G. EADIE was recently appointed Director of Christian Education for the Chicago Baptist Association. Mr. Eadie studied law at Northwestern University, and received his B.D. Degree from the Northern Baptist Theological Seminary. He also has studied at the Divinity School of the University of Chicago. He has served as pastor of Baptist churches in Danvers and Berwyn, Illinois.

* MR. C. C. CHAPMAN, outstanding Christian layman, died April 5 at the age of ninety-one, at his home in Fullerton, California. For more than fifty years he was a teacher or superintendent in Sunday schools; was a director of the Cook County, Illinois, Sunday School Association; and later was on the executive committee of the International Sunday School Association. He was a charter member of the Board of Directors of the Christian Board of Publication.

* REV. A. H. PRIEST has been transferred to the offices of the General Board of Religious Education of the Church of England in Canada as assistant to the General Secretary, Dr. R. A. Hiltz. For the past twelve years Mr. Priest has served as Western Field Secretary.

* WILEY J. SMITH, who had been with the American Baptist Publication Society for 41 years, through most of the time as manager of the Kansas City store, died at his home in Philadelphia, Pennsylvania, on May 16. During the last five years Mr. Smith was manager of merchandising for the Society.

State and County Council Happenings

* REV. JOHN CHESTER SMITH began his work as Executive Secretary of the Hartford, Connecticut, Church Council on May 1. Mr. Smith is a graduate of Colgate and of the Union Theological Seminary. In 1930 he became pastor of the Union Baptist Church, St. Johnsbury, Vermont, where he was active in community affairs and interdenominational projects. In 1938 he became pastor of the United Church at Hardwick, Vermont, and President of the Vermont Church Council. Mr. Smith led the church in an outstanding program of service to the community, with a trained nurse on its staff and a program for six weeks in the summer for all age groups, including vacation church school, playground activities, and evening programs for young people.

* THE RHODE ISLAND Council of Churches has called Rev. Earl H. Tomlin of Calvary Baptist Church, Providence, as its executive secretary, to begin July 1. Mr. Tomlin has been active in the work of the Council since its inception, having served as its president in 1938-39 and being at present head of the Comity Department. Mr. Tomlin was director of religious education at the Broadway Baptist Church, Providence, 1921-23, and served Baptist churches in Titusville and Pittsburgh, Pennsylvania, before going to Calvary Church in 1928 as assistant. He was named pastor in 1931. In 1938 he was chairman of the Rhode Island Committee for the Relief of the Oppressed Minorities in Germany, and headed the state's Committee for Refugee Work in 1941-42. He has traveled extensively in Europe and the Near East. Mr. Tomlin has served as president of the Rhode Island Baptist State Convention, Moderator of the Warren Association, and is Vice President of the American Baptist Foreign Mission Society.

* THE FIRST of a series of United Christian Home Institutes sponsored by the Northern California Council of Churches and Western Nevada was held in Lodi, California, on March 12.

These institutes go out under the direct supervision of Mrs. Virginia W. Buechner, assistant to the executive, Abbott Book, and are patterned after the United Christian Advance Conventions. Denominational religious education regional directors plan the itiner-

ary and participate, occupying the pulpits of their churches at the morning church hour and serving as resource leaders at the conference of all the churches in the afternoon closing with a union mass meeting in the evening. Herbert L. Minard, formerly editor of *Front Rank* and now acting young people's director for the Disciples in Northern California, was one of the denominational participants at Lodi. These institutes leave continuation committees on the Christian Home who work with their churches and the Council in establishing techniques and using opportunities in the realization of Christian homes in the communities where the institutes are held.

* The North Carolina Council of Churches held a Pastors' School and Rural Church Institute at Greensboro College, North Carolina, May 29 to June 3. Among the leaders participating were Bishop Clare Purcell, Dr. Ralph W. Sockman, Dr. A. J. Walton, Dr. George D. Heaton, Dr. Rockwell C. Smith, and Rev. R. B. Crawford.

* THE NEW HAVEN Council of Churches, at its annual meeting in May, elected Rev. Philip G. Scott, President. The report of Sheldon B. Humphrey, Executive Secretary, indicated a growth in program services and support. Eighty churches of eleven denominations, including the Mishkan-Israel Congregation, are members of the Council. The United Canvass was markedly successful in New Haven.

* A SPECIAL COMMITTEE of the Minneapolis Federation has been considering religious broadcasting needs under the leadership of Rev. L. H. Hildebrandt, pastor of the Pilgrim Congregational Church. The committee recommended and the Federation has set up a special Department of Radio. Rev. Edwin T. Randall, a Methodist minister who has pioneered in radio and has had many years of experience, has been secured as full-time director of the Department. The Department has instituted four programs. One, a "Bible School of the Air" over Station KSTP from 9:00 to 9:30 a.m. Sundays. This is a discussion of the International Uniform Sunday School Lessons by a group of consecrated young people of high school and college age, which is followed by a Bible Quiz in which two teams of four members each from two different churches each Sunday take part. The second is called a "Song and Story" and is given over WDGY Mondays from 7:15 to 7:30 p.m. This consists of the singing of hymns by local choirs and a brief Bible story. The third is the "Quiet Room" over Station WTCN, 10:15 to 10:45 p.m. Tuesdays. Dr. Richard Raines gives the quiet talk on this program. The fourth is an interesting venture. It is called "Hello Pastor" and goes on the air 11:25 to 11:45 a.m. Thursdays from Station KSTP. This is a part of the Household Forum conducted by Miss Bea Baxter, one of the outstanding radio personalities of the Northwest. Each week one of the local pastors is presented in an interview which deals with his in-

rests and activities as a person.

The Department under Mr. Randall's direction has produced a number of sixty-second transcriptions which call people's attention to the need for attending church. These are used throughout the day by the various stations. Minneapolis' pioneering venture, with a full-time staff member in the field of religious radio broadcasting, will be watched with a great deal of interest.

THE KANSAS CITY, Missouri Council of Churches has also undertaken a significant development in the use of radio. As reported a year ago, the Council has a plan for checking up by phone on programs put on by the Council. In a further report on this program recently, Dr. J. W. McDonald says that his cross section of ministers, laymen, women and youth who are selected for the phone calls constitute a sort of "Gallop Poll" on how church people use the radio. He has been impressed by these conclusions: listeners have as yet given very little thought to analyzing available programs and making selections for a balanced hearing diet. Ministers and directors of religious education are the poorest listeners, since they have little time to give to the radio. The radio offers the church its best chance to serve genuine democracy by presenting both sides of controversial questions. Religion has not yet grasped the need of showmanship in radio. The best that people get out of radio has to be translated into life, and the phone check-up of Kansas City discovers to what extent this has been done.

Coming Events

Meetings of Interest to Leaders in Religious Education

JULY

1-7 Western Great Lakes Regional Conference, United Christian Adult Movement, Lake Wawasee, Syracuse, Indiana.
2-7 Seabeck U.C.A.M. Conference, Seabeck, Washington.
10-21 Faribault Summer School of Christian Education, Faribault, Minnesota.
15-19 Southern Conference, United Christian Youth Movement, Lake Junaluska, North Carolina.
17-21 Oklahoma Conference, U.C.A.M., Camp Redlands.
17-27 Northfield Conference, U.C.A.M., Northfield, Massachusetts.
24-30 Organization Meetings of all General Boards of The Methodist Church, Chicago.
30-Aug. 5 Frontenac U.C.A.M. Conference, Frontenac, Minnesota.
27-28 Board of Education, The Methodist Church, Chicago.

AUGUST

7-13 Rocky Mountain Conference, United Christian Youth Movement, Geneva Glen, Colorado.
14-26 Eastern Conference, U.C.Y.M., Lake Winnipesaukee, New Hampshire.
19-26 Eastern Great Lakes U.C.A.M. Conference, Hamilton, Ontario.
21-Sept. 2 Central Conference, U.C.Y.M., Lake Geneva, Wisconsin.
22-25 National Conference, Methodist Youth Fellowship, Lake Geneva, Wisconsin.

22-27 Seventh Day Baptist General Conference, Alfred, New York.
23-29 Meetings Evangelical Church groups, Oakwood Park on Lake Wawasee, Indiana: 23, Annual meeting of the new Youth Fellowship Council.
24-27, Quadrennial Convention of Christian Education and Youth Fellowship. 28-29, Biennial meeting of the General Board of Christian Education.
25-30 National Convocation of the Methodist Youth Fellowship, Lake Geneva, Wisconsin.
28-Sept. 2 International Workshop in Visual Education, Evanston, Illinois.
28-Sept. 2 National Christian Leaders' Training Camp, Church of God, Camp Jennings, Missouri.

SEPTEMBER

6-10 National Baptist Convention, U.S.A. Inc., Dallas, Texas.
17-28 New York State Regional Conventions.
24-Oct. 1 Religious Education Week.
25-30 Semi-annual Meeting of Curriculum and Program Planning Committees, Division of Christian Education, Disciples of Christ, St. Louis.
26 Annual meeting, North Carolina Council of Churches, Guilford College.

Where are the facts?

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D. Miscellaneous

"Christians in Political Action." *Social Progress*, 34:1-37, May 1944. \$10.

Community Services for Women War Workers. Special Bulletin Number 15. Washington 25, Superintendent of Documents, United States Government Printing Office, February 1944. 11 p. \$0.05.

THOMAS, NORMAN. *Conscription*. The Test of the Peace. New York 3, Post War World Council, 112 East 19th Street, 1944. 13 p. \$10.

Group Work and the Social Scene Today. Selected Papers for the Year 1943. American Association for the Study of Group Work. New York 17, Distributed by Association Press, 347 Madison Avenue. 96 p. \$7.50.

The Neighborhood in Action. Washington 25, Superintendent of Documents, United States Government Printing Office, June 1943. 32 p. \$10.

ORTON, JESSE F. *Debunking the Poll-Tax Assault*. A Brief. New York 17, Committee for Constitutional Government, 205 East 42nd Street, 1944. 24 p. 5 copies free.

The Schools and Community Organization. Education and National Defense Series Pamphlet Number 5. Washington 25, Superintendent of Documents, United States Government Printing Office, 1944. 23 p. \$15.

Religious Education Week

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the supporting fellowship provided by the church when children, youth and adults together share the experience of Christian witness in the world. Emphasis for the week—The enlistment of "Volunteers for Christian Service with Children and Youth"; all adults sharing in an effort to recruit persons to serve in

the home, strengthen the program of the local congregation, and give time to community welfare made necessary by war conditions. The dedication of parents, teachers and officers of the church school to the task of educational evangelism.

October 1—World-wide Communion Sunday.

Materials: Order of Service for Rally Day, challenge folder and enlistment form for "Volunteers for Christian Service with Children and Youth". Board of Christian Education, 299 Queen St., West, Toronto 2B, Ontario, Canada.

UNITED LUTHERAN CHURCH IN AMERICA

September—Parish Education Month to help the congregations and workers introduce and use the *Christian Growth Series* and all literature, as extensively and effectively as possible.

Special Emphasis—The *Christian Growth Series* of Sunday school lessons.

Slogan—Pages of Power.

September 24—Promotion Day. Special services for installing officers, teachers, and other workers.

Materials: The Parish and Church School Board, 1228 Spruce St., Philadelphia 7, Pennsylvania.

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